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Calvinist Contact

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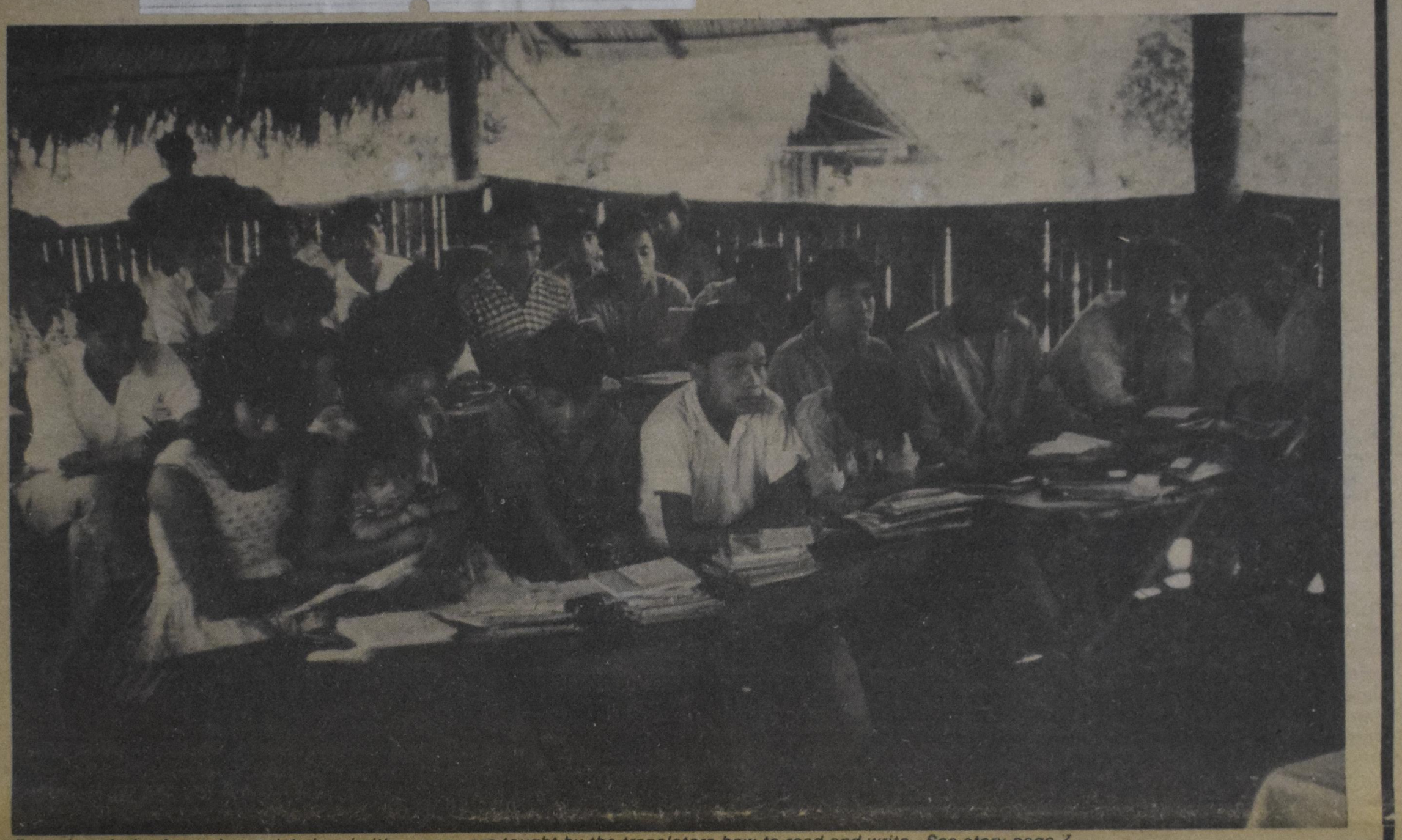

Even though the Amuesha society is primitive, many are taught by the translators how to read and write. See story page 7.

Canadian churches look at Quebec

Why not separate?

by John de Vries, Jr.

Rev. de Vries is a former prison chaplain at Laval, Quebec.

"The national unity issue is a red herring. It is a cover-up to hide the operations of capitalistic groups seeking to maintain an unjust status quo in Quebec."

While continuing to address the Canadian Council of Churches' Interchurch Committee on Canada-Quebec Relations, Dr. Fabian Leboeuf maintained that the "national security" issue and the 1969 call for troops into Quebec was not due to a crisis because the Quebec people were in danger. It was declared an FLQ crisis to maintain an unjust system.

Furthermore, the 40 delegates from across Canada were reminded that the 1970 CROL Report revealed 67% of the Quebec labor force to be living in poverty. Today there are 35% of the labor force unionized while the remainder receive token protection through the provincial minimum wage laws. The national unity question is neither a question of language nor is it a question of culture. It is a question of economics, asserted Dr. Leboeuf, A Montreal lay-theologian equipped with the statistics and an articulate presentation.

The other main speaker, Dr. Terry Anderson from Vancouver, used his experience with Indian people in the West to make his contribution to help delegates assist the church in facilitating positive and Christian change in society. Because the church can serve as a "transforming catalyst", it must participate in guiding social changes as this relates to the Canada-Quebec issue and other issues. Because Anglophone Canada is rooted in the "individualistic liberal" tradition, it cannot understand the Quebecker, rightfully suggested Dr. Anderson.

The Quebecker is rooted in the family, the church, and the village, and acts as one belonging always to a larger group. Because religious attitudes, more than any other factor, have produced changes in western society and communities, Dr. Anderson asserted strongly the need for church members to discuss the religious assumption and possible contributions to be made in the Canada-Quebec issue.

Especially for the delegates from outside Quebec, the enthusiastic and "separatistic" presentation of Dr. Leboeuf at this Pierrefonds meeting was an eye-opener. It was a living introduction to the dynamic Quebec spirit and demonstrated the persuasiveness of the "economic" and "nation-peoplehood" point of view. Both speakers emphasized the need for the members of churches to wrestle with the issue with view to making meaningful contributions in their communities.

The Canada-Quebec issue continues to make some surprising bedfellows on the separist side. Presently, there is a growing number of Quebec Anglophones who form the Committee of Anglophones for the Soveriegnity Association. Members support most P.Q. policies because, in the words of the former provincial Liberal Minister of Agriculture, Mr. Drummond, "I am a Quebecker before I am a Canadian". Even for the recent arrivals to Quebec there is experienced in Quebec a sense of history, a spirit of a 'people' as found no where else in Canada, a unique culture peculiar to North America, and communities with strong family ties and traditions. Even the Anglophone federalist in Quebec begins soon to realize that the only thing in common with the Anglophone in the rest of Canada is that they speak the same language. Quebec "grows" on a person.

Why not separate? Is it fear of an unknown future? Is it a natural dislike to change the status quo? Is it due to fears like those expressed by members of the Montreal Jewish community after the historic November 15, 1976 Parti Quebecois victory? Is it a concern of who might take over after moderate Mr. Rene Levesque leaves the political arena? No one living in Quebec today will disagree with the statement that Quebec has been governed very well in the last three years. Today, the programs of Quebec outdistance other North America provinces and states in the areas of social legislation. But is separation necessary to meet the socialistic desires of the Quebeckers? Saskatchewan did not need to leave Canada when it inroduced the first provincial medicare program in the late 1940's.

There are probably as many reasons for separating as for staying united. It depends from what vantage point you see things. Will justice prevail? May the present Canada-Quebec discussions help the Christian community focus on the question of justice as it relates to this question as well as other issues in the locality of the individual churches.

Discussions of the large Canada-Quebec issue may lead to smaller issues that are much bigger and more important in some particular communities at this time. It is reported that in some provinces legal equality of educational opportunity regardless of religious beliefs is denied. Elsewhere laborers are denied the freedom to join the labor union of their choice due to their religious convictions. On Cornwall Island the St. Regis Indians are denied justice because they are no longer free to fish, their cows not free or able to eat hay, and residents not able to breath the air. All due to poisonous industrial pollution.

Perhaps the Canada-Quebec debate is beyond our reach. However, if the discussions can prompt the Christian churches and community to grapple with national and local issues where justice is lacking, then at least the present turmoil and confusion of the Canada-Quebec issue will have served us well.

Viewpoint

Christian education is not only for children

Just as we are growing accustomed to lawn-mowing and bar-be-queing, we discovered that that glorious season called Summer is almost over. Vacationing youngsters will be returning to school shortly , facing new challenges and new learning experiences. For some, it will be their first experience with school; they may be going to kindergarten or grade one. For others it will be their first experience with secondary school, college or university.

Education is part of the growing process ... and for each and every reader of Calvinist Contact, that means Christian education.

This has become an annual chat about Christian education. It is not a sales pitch because we all *know* that it is important. It comes naturally to us as Christians.

When we think of Christian education, we normally think of the classroom setting. We think of a building which we helped build. We think of a school board which we elected. We think of a teaching staff which we endorse. We think of Christian textbooks for which we helped pay.

Formal Christian education takes place within the classroom. It has a 10-month season. During the past year more than a dozen new Christian schools were started across Canada, most of them of the interdenominational variety. The steady growth in the number of schools indicates that parents continue to find new ways and means of being able to afford to build new schools.

But Christian education is not only confined to the school and is not only for young people. We are all involved in the education process ... or at least we should be. In our daily devotions we learn more about God's grace and majesty. In our regular Bible study groups or society meetings we also receive an informal Christian education. The church school curriculum (Sunday school and catechism) provides formal instruction for the body of believers from pre-teen to post-retirement.

The Reformed denominations have a wealth of books which provide excellent resource material for catechetical instruction and adult education. The Christian Reformed Church boasts an enviable publications department and, in addition to providing church school material for the Christian Reformed Churches throughout North America, it also provides the instruction material for well over half of the Reformed Church es in America and a host of smaller Presbyterian denominations.

Christian education, therefore, is not confined to our children but involves us all. We can all stand some growing in the knowledge of our church doctrines and church history. We can perhaps teach each other in these things.

The Canadian Reformed Theological Seminary offers winter series' of lectures from which participants will gain much insight. Similar courses are available at Reformed Bible College. Various para-church groups also offer occasional lectures and/or speeches during the fall, winter, and spring season and we should attempt to take them in once in a while.

There is so much yet to learn. Resources are available now that were not even dreamed of a decade ago.

As youngsters get ready to return to the classroom for another season of learning, we older ones should take up the challenge of education as well so that we, too, may become participants in Christian education.

Keith Knight

NewsViews

Dignity in death

Should those who are on their deathbed be allowed to die in peace and dignity? That is the question asked by the Ontario Government's advisory council on senior citizens and their response is a determined "yes".

In fact, the council has asked the province to pass "right-to-die" legislation this fall. The recommendation is one of 53 in the council's annual report to Social Development Secretary Margaret Birch.

The report recommends that when recovery is unlikely and death is inevitable and imminent, the withholding or withdrawing of artificial life support is justified if the patient requests it.

Advice should be available, the report says, to help families and doctors with the decision, and it should not necessarily be from a health care professional.

The council notes that 70 per cent of Canadians now die in institutions and says their deaths are "sometimes prolonged unduly by heroic measures."

The patient's right to die is very real to us. We all know of someone whose life is being prolonged by life support systems of some sort — whether they are old or young — and we humanly wonder why we should prolong such an earthly life.

That is especially true with those among us who are so ready to die and so eager to meet their Lord, yet modern medicine makes it possible for doctors to extend life beyond that which might seem to be a normal end. We could get into a discussion here about God's will and about our appointed time to die but we won't.

Our loved ones should be allowed to leave this earth in dignity and peace, especially when death seems imminent. The "right-to-die" legislation, as part of the 53 recommendations in the report from the advisory council on senior citizens, will make it much easier legally for family and doctor to allow the patient to die. But it will still be hard for us to make that decision which would, in effect, bring to an end the life of a loved one ... if it were not for faith.

Calvinist Contact

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Christian education in emerging Asia —Part 3

Secularism

Secular anthropologists still blame Christian missions for undermining the cultural practices and basis of faith of tribes and nationalities. Are missionaries agents of Westernization? The instruments of Westernization are no longer sold by Europeans or North Americans, but by Asians.

Don Richardson, author of *Peace Child* and missionary with Regions Beyond Missionary Union in Irian Jaya, comments: "I am amazed that when a Communist ideology drives hordes of young Red Guards to smash thousands of priceless works of art in China, or causes Cambodian soldiers to herd millions of city dwellers into rural areas, cultural purists do not raise their voices to condemn international communism for its worldwide destruction of cultures! But let them hear of a missionary giving a steel axe to a stoneage tribesman, and the same scholars will write "diatribes!" Even though the tribesman will eventually get his axe elsewhere in any case, but at a price that may leave him impoverished!"

Europe and North America have spread the deadly sickness — secularism — throughout the world. What has dazzled the poor Third World countries has been the material achievements leading to comfort and luxury. The current economic crisis in the West caused by exuberant oil price increases has done little to dampen the Thrid World's enthusiasm for acquiring material wealth for the benefit of its masses.

Western secular education has provided a powerful solvent of Asia's inherent beliefs and ideologies, but it has been anything but a preparation for a favourable reception of the Gospel. It has knocked down ancient idols and put up new ones. The greatest danger in Asian higher educational institutions is the current infiltration of secular materialism. Rationalism as unaided human reason is taught to be the source of all human knowledge.

A recent editorial in the Philippine Daily Express vividly describes the destructive results of secularism in Southeast Asia: "While the torch of knowledge has guided the way to prosperity and undreamed of science and sophisticated social structures, it has also foisted new standards and ethics, new demands and pressures which contemporary man finds more and more difficult to cope with. The modern man's moorings have been cut. Where once he sought liberation from darkness, he now seeks bondage in his isolation, a gnawing alienation which cries out of subjugation to almost anything — beliefs, causes, mass movements — wherein he can still feel his presence as a human being in an increasingly mechanized world.

"His departure from idols, superstitions, and deeply held traditions has left modern man with nothing to cling to or seek home and meaning from. This may perhaps provide a clue as to why there has been a proliferation of strange and at times violent sub-cultures in the world today — hippies, the love people, tatooed gangs, religious cults, the Symbionese Liberation Army, the People's Temple, the Lapiang Malaya, and a host of others. Cast into isolation, the modern man fends for himself against the social, economic, cultural, and political pressures which he hardly comprehends but is victim to. Science has turned into a race towards world annihilation. Industrialization has led to resource depletion and economic domination. Modernization has created goals and expectations beyond the reach of many."

I haven't written about communism as a hindrance to Christian education in Asia. The facts are too obvious. Wherever communism is in control, freedom of thought is squashed.

Is there an Asian philosophy of education? Each nation has its own way of educating its youth. Asia is a contrast with widest diversities. In a very real sense there is not one Asia but many. Most Asian nations are searching for self-identity and a new and viable social order that differs from any of the existing alternatives — capitalist or communist. Many Asian governments believe that a new order can only come through a unique Asian approach to social justice and nation building.

Education has a special role in nation building in Asia. In the Philippines, the government uses the educational system to promote its objectives. The Philippines is a difficult country to govern. The ministry of education faces an enormous task. And the educational problems of the Philippines must be understood before we can meaningfully discuss the role of Christian education in Asia.

LETTERS

Marchiene Reinstra — "a very sad story

Dear Sir:

I also, like Mrs. Kort, was dismayed about your editorial on Mrs. Reinstra installed as minister. She chose to leave the Chr. Ref. Church and that should have been the end of a very sad story. But no, you had to stir things up again, you, Mr. Knight, are the editor of a Christian weekly not a sensation loving daily newspaper. The part of this all that makes me very sad is the fact that so much precious time and place has been taken up for persons arguing back and forth about this whole subject, and the result is one very happy person, "The Devil." Because he loves it when we waste time that could have been spent so much better to serve God. He also likes division in the church, so we all better be aware of this. A minister is a person who is on call 24 hours a day. He can be called away even in the middle of the night. How can Mrs. Reinstra fulfill this task and also be a good mother?

God has created us different with special talents for men and women and that is how it should be. We should not be wiser than He is. There is a very negative approach to all this. We as women can do the special jobs God has created us for. I think of the group of ladies in the church we attend. They visit on a regular basis a home for the aged and bring comfort and fellowship to some lonely people. Our local church appointed last fall three very capable ladies to teach catechism. And they did a very good and important job. How about the bazaar committee's, those ladies use their talents to raise money for a worthy cause. And when we rejoice with a newly-wed couple or are thankful at an anniversary, there are the ladies of the booster clubs who serve a delicious meal and at the same time make money for our Christian schools. And the ladies who take care of Sunday School and Vacation Bible School.

Maybe some people think that these are only secondary jobs, but don't forget that in the eyes of the Lord there is no difference in what we do but how we do it.

You don't have to be a minister to preach the Gospel. The way we live and the example one sets for the people of the world sometimes says more than ten sermons of a minister, which they do not hear anyway. And you do not have to be an elder to visit the sick and lonely or the ones that struggle with a problem.

Even if you cannot always go out, a card or telephone call can bring so much Christian love and compassion to someone.

May God bless you also in your work as editor.

Mrs. Mary Vanwyngaarden
St. Ann's, Ont.

Upon the Crucifix

Now I lay me down to sleep
And pray Thee Lord, oh Lord, I weep,
For suddenly my mind can see
This coming night, that it could be
The last one here.
What have I done? What have I said?
I shake upon my feather bed.
For of a truth, I can't rely
Upon my life to meet Your eye,
And not look down.
Now I lay me down to sleep,
Cold sweat breaks out and shadows creep,
Of lies and jealousies and such,
Of years that I have given much
To self alone.
Did all my words meet all my deeds?
Did all my actions mirror creeds,
Of faith and hope and charity?
In this dark hour with clarity
I see myself.
Now I lay me down to sleep,
Oh God, I scream, this night is deep,
And dark beyond my helpless soul,
I plunge into a pitchblack hole
Of endless sin.

The moon is out and moonbeams fall
Upon the crucifix, I call
No more.

C. Farenhorst-Praamsma

Questions on the Pope's authority

Dear Sir:

Reading the article "The Day the Lord has Made" (July 20) makes me raise some questions.

Is the Pope what he says to be: the representative of Christ upon earth? Have the teachings of the Church changed since let we say the 1500's? Has the Roman Catholic Church changed it's stand about the teachings of the Council of Trent? To name one point. He who says that he can be saved by grace alone; he is accursed. Does every Pope have to be in agreement with the teachings of that Council?

Does the Roman Catholic Church still teach that in fulfillment of the teachings of the church one can inherit eternal life?

Is it still possible in the Roman Catholic Church to do extra good works, which the Church then can deal out or sell to other people?

Is it still practiced in the Roman Catholic Church that in order to get relatives out of purgatory, one must then pay money for prayers the church will say for them? Does the church still teach the bodily ascension of Mary and is Mary now ruling in heaven with Christ? Is Mary the Mother of the Church?

Are the teachings of the Roman Catholic Church in agreement with Paul's teachings in Galations? Not to mention Galations 1:8 "But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed."

When the Cardinals were praying for a new Pope would they also pray to Mary? If the Pope is a man of God, as was stated, is it not our duty to go back to that church? Can the words of Jesus in Matthew 7:21-23, Luke 13:26 have meaning for the Roman Catholic Church?

I am not going to say that there are no true believers in the Roman Catholic Church, but then their hope can be only in Christ. "Nobody comes to the Father but by Me," Jesus has said. Christ has His children in every denomination, upon this earth, that confesses and believes in the Trinity.

One last question: If, through our prayer for the Pope, the Lord would change him and he would see that the Church has to go back to obey the Word of God, would the Pope stay on as Pope or would he step down?

A. Helder
Belmont, Ont.

Young organist wins award

In June, the young organ virtuoso, Mr. John Vandertuin of Brantford, Ontario, was the first prize winner at the Summer Organ Academy, held at the world famous, St. Joseph's Oratory in Montreal. The two week "interpretation" course was held under the direction of organist Raymond Daveluy.

Because of this accomplishment, Mr. Vandertuin was asked to present a recital on the five manual, Beckerath organ, which is located in the beautiful Basilica of St. Joseph's Oratory. On July 25, an appreciative audience heard works by Clerambault, Bach, Langlais, Franck, Vierne plus an exciting improvisation by the organist.

In addition, Mr. Vandertuin became the first recipient of the "Letendre Scholarship" presented by Madame Letendre in memory of her late husband, a former organist and teacher.

Born totally blind in 1957, John Vandertuin showed a remarkable musical talent at an early age. He began his study of Music Braille at the Ontario School for the Blind, where he had been a student since 1963. At age 10, he gave his first public recital at Grace Anglican Church in Brantford. During 1971-1972, he spent six months in Paris, studying with the renowned organist, Jean Langlais.

He has performed extensively in Canada, the United States and France. John Vandertuin holds the Associateship diplomas in piano and organ from the Toronto Conservatory of Music. Currently, he is enrolled in the Bachelor of Music Program at the University of Western Ontario. We wish him well in the future as he continues to delight audiences with his special musical talents.

Jim Visser
Brantford, Ont.

Support of Jews

Dear Sir:

In the August 3 issue of the Contact, Peter Sluys reviews the book *Arab, Christians and Jews*. In that review he raises a very perceptive question: "It is my question if our 'a-mill' position would have to result in an anti-Jewish stand..."

I take it that Sluys means by anti-Jewish to be less uncritical of the state of Israel, and in part at least side with the Arab view of things. Personally, I think this is necessary. That does not make us anti-Semitic; that is something else again.

Sluys remarks in the review that Dutch Calvinists are ardent supporters of Israel. My question is: Is this on religious or biblical grounds, on the basis of Zionist claims? Zionism for a large part brought the state of Israel into being. But, Zionism finds no support or defense in Scripture, or does it? Is there historical justification for the state of Israel being there today?

(Rev.) J. De Jong
Georgetown, Ont.

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Church Page

Pastoral Pondering

A blessing within a blessing

This past week I had the privelege of being the chaplain at Camp Rehoboth, held at Gull Lake, Alberta. I recommend this to every pastor. What a fantastic learning experience. What a unique way to share the love of Christ. If anyone thinks it is easy to organize a worship service for the mentally handicapped, then let me blow that cobweb out of your mind. It takes more time to prepare for meaningful word proclamation for such children than for a regular Sunday morning or afternoon audience. A lot of words, you see, do not say all that much to such children. Dramatic presentations are needed to drive home the story of the Good News. We did precisely that last Sunday and had a great time doing it.

Of course, there was much more to do than to organize worship services. The staff needed encouragement. It is a demanding and sometimes frustrating task to work with those who are handicapped. With delight we listened to the Word every evening. Our devotions became uplifting experiences. They varied from day to day depending on needs and moods. We listened to the Lord and we listened to each other and formed a team that became a blessing, not only to the children, but also to each other. It was good to be at Camp Rehoboth as pastor.

Rev. M. Pool
Trinity Chr. Ref. Church
Edmonton, Alberta

Execute the power of the pen

Being a subscriber to *The Province* newspaper I was shocked to read in the last Tuesday's paper that beginning on August 12, this daily will be published on Sunday instead of on Saturday. Another assault on the day of rest! I right away wrote a letter to let the editor know about my disappointment. I pointed out that again more people have to work on Sunday, adding to the family disruption and the impossibility for young people who don't want to work on Sunday to deliver this paper. Why do I mention all of this here? Well, as an encouragement to everyone who is a subscriber to take up your pen and do the same. You never know how the Lord is going to use it. Let us not belong to the silent majority.

Rev. P.M. Jonker
Chr. Ref. Church
Richmond, B.C.

Is "reprobation" a biblical concept?

As many of you may know, Rev. Harry Boer, emeritus minister in the Christian Reformed Church has presented a gravamen to the Chr. Ref. Church questioning our confessional stand on reprobation. According to the Canons of Dort (1, 6, 15, 16, 18, and the conclusion) we confess that not only had God freely and sovereignly chosen some people to be his own and has given to them saving faith (election) but God has also freely chosen to pass others over and withhold his grace (reprobation).

Rev. Boer suggests that the Bible does teach election but it "nowhere teaches a decree reprobation." Rev. Boer does not deny that all are not saved. But he asks "how can it be possible that God offers the gift of salvation to all men — and he is serious about that offer — when actually the results have already been determined in God's eternal decree?" Doesn't that make the preaching and call of the gospel a farce?

Rev. Boer and Rev. Lambertus Mulder debated the matter for several hours one afternoon in the Minister's Institute. My personal impression was that Rev. Boer was not willing to let the Scriptures speak, or to accept what they were obviously saying. It was good to have Rev. Mulder place the teaching of Scripture squarely in front of us and show that the Canons were true to the Word. That doesn't mean we can "understand" how God works, but it does mean that we accept his revelation up to the point he has revealed himself in faith.

Doesn't God say that "his thoughts are not our thoughts or his ways, our ways?" Paul exclaims, "how unsearchable are his judgments and how inscrutable are his ways! For who had known the mind of the Lord or who has been his counsellor .... To him be the glory forever. Amen" (Romans 11:33, 34, 36).

This is not to say that this teaching is unimportant, that "It doesn't matter what we believe so long as we believe" or that ignorance of God's Word is okay. It is rather to say that while we must study the Scriptures to know them and understand them, nevertheless the teachings we must always accept with a simple childlike faith.

Rev. P. Stel
Maranatha Chr. Ref. Church
York, Ontario

A premillenialist problem

The United States has over six million of the world's Jewish population of 14,236,000. Russia is second with 2,644,000, and Israel third with 2,632,000. This fact alone should give premillenialists second thoughts about the Jews' return to Palestine in anticipation of the thousand year reign of Christ. "All Israel" is by no means in Palestine yet, and it's doubtful if it ever will be.

Smithers Chr. Ref. Church
Smithers, B.C.

Why our loss is your gain is our answer

Dear Brothers and Sisters in Westmount:

Your Consistory received a delegation from the Mt. Brydges Christian Reformed Church. The business of this delegation was to ask our cooperation in addressing our congregation with a need Mr. Brydges has. They believe that we can help in their need.

Mt. Brydges simply needs assistance in growth, so that they can speed up their plans for church building. They are renting the facilities of the United Church in Mt. Brydges, but these facilities are not sufficient to have a full church program of preaching, teaching and outreach. They long to become better established and to offer the generation of the future a better set of facilities to work with in that community, and around.

The delegation from Mt. Brydges explained that the congregation of Mt. Brydges would be greatly helped if about 10-15 families could join them.

Our consistory, remembering the things that were exchanged at our last-held congregational meeting, felt free to encourage the delegation of Mt. Brydges with the assurance that we would address the congregation with this need. We also agreed that "Westmount" has an increasing need too. That need is to provide more room for all the people, since we have become too crowded. The two needs could be met for the time being at least for Westmount if indeed 10-15 families would be able and willing to join the Mt. Brydges congregation.

The Consistory sees this development in the light of the opportunities to promote the Kingdom of our Lord Jesus Christ. We pray "thy Kingdom come." This involves our efforts and our stewardship. Therefore the consistory of "Westmount" wants to encourage most heartily those who are in a position to do so to help solve the double need for the two churches. It will bring changes in a certain respect. It will perhaps mean giving up certain conveniences or things you like, but at the same time, if you do this with a view to the greater spreading of the Kingdom of our gracious Lord and Saviour, you will be rewarded by him. There is something in it of what Jesus says: of leaving your father and mother, or giving up friends, brothers, sisters, children, etc. But he knows why and he rewards such sacrifices.

Consistory has given permission to Mt. Brydges to contact the families they wish to contact, with this understanding, that if one of our families wishes one of our elders to be present in such talks their wish would be granted. This way we hope that things may develop decently and in good order and to the glory of God and the growth and welfare of the Church of our Lord Jesus Christ.

The Consistory of
"Westmount" Chr. Ref. Church
Strathroy, Ontario

Division of our church into smaller "families of faith"

Church Council decided to set up "Households of Faith" in our congregation. The main purpose would be to increase in caring for the spiritual and physical needs of our congregation. These households will form somewhat of "smaller families" within the "large church family." Individuals in the Household will be encouraged to show concern and responsibility toward each other in time of illness and special need. Mutual discipline and supervision could also be exercised within such households. A longer range goal will be a reach out to the physical and spiritual needs of people outside the Christian community.

The congregation will be divided into groups of approximately seven couples with one or two single members. There will be a total of about 24 Households in our congregation. The Pastor will instruct Household Leaders as to their responsibilities in the fall. Household Meetings will be held every other month yearround for about 1½ hours not necessarily on Sundays.

A permanent Households of Faith Committee was appointed to implement the setting up of the Households to prepare the congregation for Households of Faith in our church and to oversee the functioning of the Households once they are operating. The members of this committee are: Rev. L. Slofstra, Tony Bodini and Bob Vellinga.

Grace Chr. Ref. Church
Chatham, Ont.

Church News

Christian Reformed

Called

— to Jarvis, Ont., Rev. John Zantingh of Dundas, Ont.

— to Whitby, Ont., Rev. John Zantingh of Dundas, Ont.

— to Kincardine, Ont., Candidate Calvin Tuininga of Grande Prairie, Alta.

— to Alliston, Ont., Candidate George van Arragon of Thunder Bay, Ont.

Accepted

— to Alliston, Ont., Candidate George van Arragon of Thunder Bay, Ont.

New address

Rev. Sidney Greidanus, 10836 - 147 Street, Edmonton, Alta. T5N 3E2.

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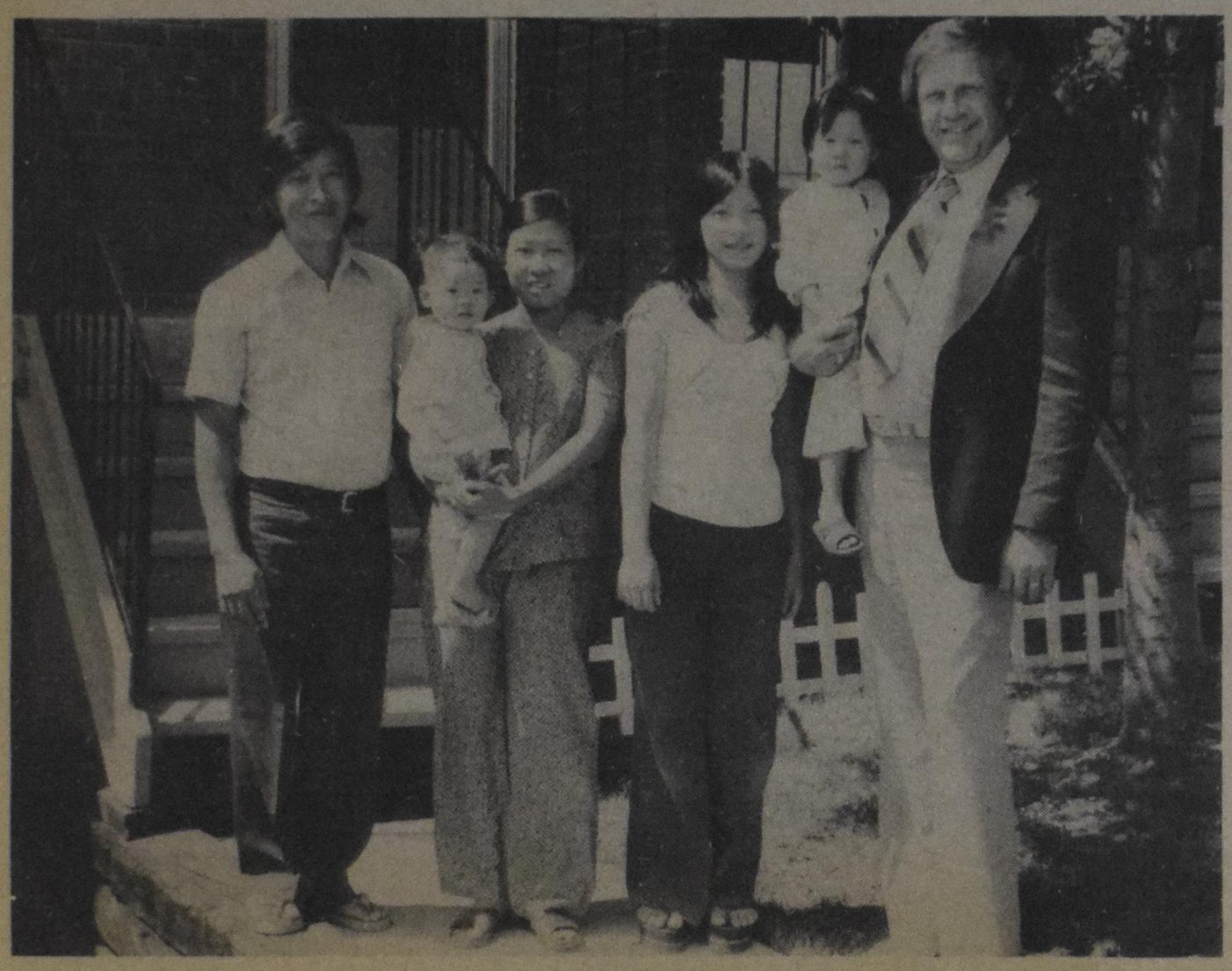
They were hungry and Burlington took them in



by Jerry J. Hoytema

Rev. Hoytema is minister in the Burlington (Ont.) Christian Reformed Church.

Sunday, July 19 was a great day for the Burlington, (Ont.) Christian Reformed Church. With eager anticipation and with a lot of preparatory work this day had been awaited. Our Vietnamese refugee family arrived and was introduced to the congregation. The excitement and thankfulness of the congregation was evident when the family was greeted by spontaneous applause. In the hearts of many people there was also a prayer of thanksgiving to God for having a part in bringing this family to Canada for a new future out of desperate conditions.

We were informed a few days before that our family would be arriving at Toronto International airport on Saturday, July 28 at 9:25 a.m. When we arrived at Terminal Two, we met members of the Bowmanville and Simcoe Christian Reformed Churches also waiting for their sponsored families. It was good to see the presence of the Christian Reformed Church in responding to the plight of the refugees.

A sign flashed the news that the plane had touched down. Adrian Vander Vaart, who headed our local committee, was checking the baggage for the name Tran. Soon he was assisted by a few others. Look as we might, however, we could only find three small bags. It then dawned on us that these were all the possessions of this family.

I thought back to our immigration. We built a garage from the containers in which our possessions came. The words of Jesus came to mind, "I was naked and you clothed me, hungry and you gave me to eat..."

There they came; a husband, wife, two small children, and a 16-year-old niece, looking somewhat bewildered, tired and yet a smile flashing across their faces as they greeted us and their new home land. Mr. Tran, speaking only the rudimentary English learned from a fellow Chinese in the refugee camp, says "Thank you! Thank you!" It is difficult to describe our feelings at that point, but there was a deep sense of gratitude. An elderly lady, who was a 46-year veteran of missionary work in Vietnam, helped us to communicate with the family.

Then it was off to Burlington where a committee had frantically been busy to set a three bedroom house in order which had been rented just the day before from Central Mortgage and Housing Corp. (CMHC). The government, through this agency, is making homes available to the Vietnamese refugees for a period of up to six months at a cost at or below $200 per month. Every church sponsoring refugees should look into this opportunity.

You should have seen their eyes. A three bedroom house. Mr. Tran explained that his home in Vietnam where he was a watchmaker, was only as large as the living room of their new home.

On Monday there were interviews with our local paper, a first shopping experience, a trip to the bank, and later that afternoon job hunting. That same afternoon a job offer was given by W. and H. Voortman Bakeries Ltd. As you read this article Mr. Tran will be working. It appears now that he will be financially independent in a short while. And it looks as if our sponsorship of this family will not be much over $1,000. The congregation had counted on possibly as much as $10,000. Enough will be left to continue the sponsorship of others.

Slowly the tragedy and human suffering unfolded as we learned more about our family. Mr. Tran is an ethnic Chinese whose father immigrated to Vietnam in 1936 for business. All of the families' possessions were taken by the government. "We wanted freedom," said Mr. Tran of the motivation that prompted him to risk his own life and the lives of his family members in a desperate escape.

After paying $5,000 ($2,000 for each adult and $1,000 for the niece, other family members had to be left behind because of lack of money), the family boarded a 60-foot-long and 12-foot-wide fishing boat with 223 other refugees fleeing communist persecution. After three days and nights without sleep and unable to move because of the crowded conditions the family arrived in Malaysia and were placed in a refugee camp.

The niece was separated from her parents who are in another camp in Malaysia that houses 40,000 refugees; other family members are there as well. The parents of Mrs. Tran are still in Vietnam.

The deacons of the Burlington Christian Reformed Church initiated the project, and after receiving enthusiastic support from the congregation, formed a committee of a number of couples who became responsible for matters such as housing, food, clothing, furniture, kitchen utensils, bedroom furnishings, etc. The response of the congregation was such that the family is now living in a completely furnished home. The executive director of the Council of Christian Reformed Churches in Canada, Rev. Arie Van Eek, is the person to contact for information as to how your church may become involved.

Through the Council an umbrella agreement has been made with govenment allowing each church to sponsor a family without a lot of the government red tape, thus making for a much speedier process. Being involved is a great spiritual blessing for the church as well, but even more important it is being obedient to our Christian calling to have compassion in obedience to our Lord and Saviour, Jesus Christ.

A word of appreciation is in order to our government for having responded with concrete action to this great human need of displaced need human need of displaced and stateless persons.

The Tran's follow the teachings of Confusius and ancestor worship. On Sunday afternoon, after having been in our church in the morning, we took the family to a Chinese Christian Church in Hamilton. A member of this church acted as an interpreter for us in the morning. Our prayer is that in our love to them they may find and experience the love of Jesus. Having been delivered from a great human need, we pray that they may also find the answer to their spiritual needs in Jesus Christ.

If your church or group has taken in a refugee family, share the news with the Calvinist Contact family

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small talk

I was caught in a traffic jam and sat waiting in my car for the light further on to turn green which would allow the long line of cars to inch its way forward again. I looked at the street scene which had become quite familiar to me.

There were the office buildings with important-looking executives going about their business. Secretaries out for an early lunch picked their way across the street to their favorite restaurant. Some were young and pretty, conscious of their attractive appearrance. Others presented a more casual impression. There were those who seemed to be preoccupied with some problems they had left on their desk while their colleagues enjoyed the chance for some diversion.

I looked at them all — the working women! Were they married? Did they have a family? How were they coping with such a double life? Were they out firstly to earn that second income? Or had they found the fulfillment everybody needs in just this kind of work?

Perhaps they were climbing the promotional ladder steadily and proudly. I felt a twinge of envy. To have a marketable skill, an ability to compete or to at least hold your own out there in the big wide world always seemed so desirable to me. As it was, I found myself among the millions of plodding, admittedly much needed but unspectacular, housewives and mothers of the nation.

The man in the car behind me honked his horn impatiently and a bit embarrassed I caught up with the slow moving line ahead. I made it through the intersection only to be stopped again by the next red light.

Leaning back in my seat and risking another impatient reminder, I continued my earlier reverie on the working woman. I noticed the Medical Building on my left and thought of the women I knew who worked there. Some as nurses, one in the Lab and two as doctors. They never failed to impress me whenever I had occasion to see them at work. White-coated, efficient and competent, they represented an early ideal which I had failed to reach myself. A specialized education which led to a profession had always appealed to my ambition. Teachers, journalists, businesswomen, they all had been privileged, or perhaps I should say persistent, in this respect. Life had gone differently for me and, to be truthful, in all the excitement of setting up housekeeping together with the man I love, in the hustle and bustle of a growing family, I never gave it much thought anymore.

It was only in the last few years that I, together with many others, had fallen victim to the restlessness provoked by those of the fairer sex who made it their business to alert us to our humble and supposedly insignificant place in society. And so, I too, had become preoccupied with my "identity" which I never before had bothered much about.

The light changed again and I happened to see it in time. It was still slow going and the early spring sun invited me to open my window. The special aroma of the April day reminded me of blankets which should be aired, or winterwear which had to be cleaned and stored away, and of windows which needed washing. I concluded, while coming to a halt in the lineup again, that I really seemed to be hooked for life to doing what, after all, I knew best: housework and family care. Nevertheless I knew that there was at least some merit in the women's movement and that I might still come to terms with it in the future.

Then my eye fell on a young man, briefcase in hand, carefully groomed and apparently eager to conquer the world. His still boyish looks suggested that his college diploma probably hadn't even been framed yet. He mounted the steps, two at a time, to an imposing office building but before he swung open the door, he hesitated, turning around as if looking for a last minute escape.

I saw his face and the mother in me suddenly was touched by his momentary expression of helpless vulnerability. Then he went in, to meet head on with whatever it was that awaited him there.

I drove on and finally reached the intersection where I was to turn right into a wider, less congested avenue. While I eased into the flow of traffic there my thoughts were still with the young man. And, a bit startled at myself, I fervently hoped that he would come home that night to a loving young wife who'd be eager to hear all about his day, who would not be impatiently waiting her turn to complain about her boss or to impress him with a promotion. Instead she would soothe his fears, appreciate his accomplishments and have his favorite dish in the oven.

Truly, a help-meet.

I turned into our driveway and was inspired, if only for a while again, to be just that, too.

On my way into the house I plucked a teatowel off the line and braced myself for the threesome which would come bursting in shortly, sniffing and asking: "What's for lunch?"

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Use and misuse of authority

Our attitude towards authority is very ambivalent. When we were children we chafed under the controls and regulations of our parents. We didn't like the methods that they used in order to enforce family rules, but we did want the security that we got from our parents. We felt that they could protect us and help us and the authority that they exercised was important to us in that sense of feeling secure.

It's like 18-year-olds who join the Army. They find security there because they don't have to make any decisions. They learn discipline, but the first thing you hear is that they resent the fact that they have to get a military haircut or that they have to keep their shoes shined. They don't like the organization which exercises authority.

We tend to be that way in life. We all need authority because it is beneficial to us. But then again all authority is not good. In fact, there are persons in places of authority who often misuse their power. They are often influenced by pressure and sometimes by selfishness and greed. We tend to mistrust those in high places in the government and sometimes they are not worthy of our trust and respect. In Ecclesiastes we are told, "Do what the king commands and he will do what you want." The idea there is that if you cater to what the king wants and what he demands, you'll be getting along fine and you'll be promoted, etc.

Part of the problem of authority is that there are those who wield it who are rebels: a drill sergeant in the Army, playground directors, kings who control the lives of people to their greatest extent. We saw this under the Shah of Iran and we see it again today under the control of the Moslem movement. There are those who exercise authority and they think they may be doing the people a favor by controlling every bit of their lives, but what an authoritarian person is literally saying is, "I know what is good for you and you don't," and for that reason a person's life becomes so completely controlled that they do whatever the dictator really wants.

When you look at authority as you find it in the family, you have a different picture. When a husband is placed in the position of authority in the home you are not looking at it from the standpoint of the father being a dictator, but from the standpoint of a father who is a loving, authority figure, not authoritarian. This is the distinction that we ought to make. When a father deals with his family as a dictator, you are getting into a dangerous area because you rob the children or you rob the wife of their individuality.

There is a statement in the Bible: "Wives submit yourselves to your husbands," but there is also the statement made in the previous verse, "Be ye subject one to another as unto the Lord." When a man says, "I am the authority figure in this home and I am the one who gives the commands and who is in control," he is saying something which is true but at the same time the question must be asked, "How does he exercise his authority?"

I like the statement that Paul makes when he first says, "Wives submit yourselves to your husbands," but then he goes on and he says, "Husbands, love your wives even as Christ loved his Church and gave himself for it." In other words, it's a self-giving love. He even goes so far as to say, "He that loves his wife loves himself." The idea being that loving authority can be exercised in the family but whenever it drifts into the area of being authoritarian — a dictatorship — the authority is being misused.

When we look at the *misuse* of authority we ought also to stress the *use* of authority. How then should parents exercise authority over their children? How should the church exercise authority over its members? How must a leader in a country exercise his authority over the country? We know that there is an awful lot of rebellion against all kinds of authority. The way people talk about our national leaders indicates that we don't respect them just because they happen to be in some position of authority. The open rebellion against the police is possibly one of the best illustrations of it. But here again it depends on how the police exercise their authority, for when they exercise it in such a way that they become officious and when they push people around or when they demand of people that which is unreasonable, then, of course, authority loses its real character because it is not exercised for the good of all, but possibly for the good of those who are in authority themselves.

Whenever a husband has to pull rank on his wife, he's moving from a sense of weakness. Or whenever a wife moves from the relationship and says, "This is my territory, you're not going to tell me what to do," she is also showing her weakness. It's a weak thing to have to come out and say in a family, "I'm running this family, or I'm the boss in this home."

That's weakness, that means that somebody is bluffing because he doesn't really exercise that authority the way he ought to. It's not strength when a husband insists on that kind of obedience on the part of his children. Children need a father and a mother: a father who is the authority figure and a mother who is also at his right hand, one who stands by her husband exercising her authority also in her own way.

Often fathers are not at home and for that reason the mother is left to bring up the children and this means that she must exercise a certain amount of authority. To do this you need a high degree of communication and you need a deep love, a love which sometimes gets hurt and sometimes it's painful, but it's the kind of love that is exercised because we are told that this is the way that life ought to be constituted. We can't have everybody be the boss and we can't have everybody be authority persons, but we can live together in the spirit of love that brings a sense of security and it brings about a kind of relationship that we like to have in the home and family. It isn't easy, but with God's grace we can do it.

THOUGHT FOR THE WEEK:
Whenever people seek to find security in a negative way they are leaning on a very frail reed. We find true security only when we keep our eye on the victorious Christ and on our Sovereign God.

Amazon tribe receives New Testament in its own language

by John Vander Boom

Mr. Vander Boom is executive director of the Canadian Home Bible League.

Her first baby, she is about 14 years of age.

"Whoever heard of the Amuesha?" What is sensational about this event? Who are the famous people or the outstanding heroes in this story? What is the significance and importance of it? No doubt, this event would not be considered newsworthy by many, but we at the Canadian Home Bible League believe it is a very special item of interest to every reader.

The Amuesha-speaking people are a very special people. It is true that there are far less Amuesha people than English or Dutch-speaking people. In fact, the number of Amuesha is probably less than 4,000 but in spite of this they are very special. They live in a remote area in the foothills of the Eastern Andes, on the edge of the Amazon River Basin, in Peru. For years, they were unknown to the western world, but God knew they were there.

For years they have been worshipping the sun, which they call their father. They did this because no one had told them about God the Father of our Lord Jesus Christ. Their lives have been plagued with a constant fear of evil spirits, and without knowledge of a God who could help them. They did not know that Jesus Christ had come to deliver us from the guilt and power of sin. The Amuesha were so special that God declared to the Church that he wanted to reach them with his message. An event concerning such an important people is certainly a newsworthy.

The fact that the New Testament has been translated in Amuesha is sensational. It is something exciting, startling and shocking, and should capture the attention and interest of everyone. It is exciting that another group of people has been reached with the news that Jesus has come and why he came. It is startling that a difficult and complicated language has been reduced to writing. It is startling that a translator would invest 20 to 30 of the best years of her life to translate a New Testament. It is shocking that these special people had to wait so long to hear the Gospel, and even more shocking when we realize that they did not hear before because Christians in the past were not too concerned. This is a newsworthy event — something exciting and sensational has happened.

The translation and publication of the Amuesha has its heroes, and involves some very famous people. They may not be in Who's Who, but they are among the heroes of faith. How unusual for one to leave parents, friends and modern conveniences and luxuries to go to a remote area where none of this is found! To go to a group of people who did not welcome them but rather resisted them. To go to an area where some have been killed by those they sought to help.

To live in a hut where rats, bugs and mosquitoes make life uncomfortable, no running water, no electricity, no phone enabling you to just share a few burdens and joys with a loved one, to live almost completely cut off from the world — to sit alone and wrestle with the language that saps your every strength and frustrates you to the fullest, while the people for whom you are translating the Scriptures are suspicious and often refuse to cooperate. That is unusual. It takes the love of one who is a hero of faith!

The Amuesha translation has its heroes — the translator Martha Tripp, Mary Ruth Wise who assisted her, the pilots and many others who helped, would make a long list at best. I dare not list them, lest I miss one. The entire story is made up of heroes of faith in action. We think of those who prayed faithfully for Martha and for all those heroes of faith who helped her, those who prayed that the Holy Spirit would bless the Word presented to the Amuesha. We think of those widows and the people who sent in their small gifts to the Canadian Home Bible League to publish the Scriptures. To list all those who had a part in this great event of placing God's written Word in the hands and hearts of these very special people would almost be impossible. And all this was done out of obedience to God and love for those people he wanted reached.

The fact that God's Word is in the language of the Amuesha is extremely important and significant. The Holy Spirit has blessed the reading and preaching of this translated Word. It has resulted in the planing of a number of churches. Even before the New Testament was finished, several hundred people came to know Christ as Saviour and Lord. Now that the New Testament is completed, it will be used for the spiritual upbuilding of the members of the church.

The church will also be able to use the Scriptures as a tool of evangelism to reach others. There are still hundreds to be reached there. The Gospel is the power of God unto Salvation, and we know that God's Word will not return unto him void, but it will accomplish that which he intended it to. God's Word in their own language is very significant for the Amueshas. It is just as important as it is for you and me to have the Bible in our language.

It is important because it means that another tribe has been reached with the Gospel. It assures us that God's plan to have the knowledge of his glory cover the earth as the waters cover the sea, is being accomplished, in spite of the resistance of evil forces and powers. It gives us hope because we know that all the powers of darkness will not be able to hold back the project of translating, publishing and distributing God's Word in the language of unreached people.

It is important because there will be many Amuesha in glory, because God has blessed his Word. The fact that the Amuesha have been reached beautifully illustrates that God loves and cares. It also illustrates that the translator and all her assistants, along with all those that had a part in contributing as little as the 'widow's mite' sincerely love and care for the unreached.

The publication of this New Testament is especially important for the Canadian Home Bible League because it is the 100th New Testament translated by the Wycliffe Bible Translators. The staff and the supporters of the Canadian Home Bible League praised God for Wycliffe and it's entire staff and members for their great ministry of translating God's Word into the language of the unreached peoples. The Bible Leauge is grateful that we may work together in this great ministry and wishes to thank all those who have given, not only to publish this New Testament, but for hundreds of other translation projects in the years gone by.

The translation and publication of the 100th New Testament is indeed a landmark. It is an occasion for thanksgiving. We praise God for the opportunity to have a part in his important program, but the task is not finished. It is estimated that within three years, Wycliffe alone will complete another 100 New Testaments for 100 groups like the Amuesha people. The increased requests for the publication of New Testaments will demand more funds. The publication of the Amuesha New Testament cost the Bible League over $17,000.

Some New Testaments cost less, but most cost more. This means the World and Canadian Home Bible League will need two million dollars more to reach the unreached millions with God's written Word in their own language. We are convinced that each new publication is as newsworthy and important as the 100th. It is impossible to describe the significance of the implications and effects that God's Word has in the lives of the people we reach.

Churches across Canada have sponsored translation projects during the past few years. The Christian Reformed Churches of British Columbia have paid for the publication of the Aymara, the Chipaya and the Siriono Testaments. Other churches took on Scripture portions. Some churches in Alberta are in the process of gathering funds. Burlington will underwrite the cost of the Chacobo Testament.

Perhaps your church or your group would like to become involved in this exciting phase of Bible distribution. Maybe the Lord has blessed your business or blessed you so abundantly that you can have a part in this great ministry. Sponsors for New Testaments are urgently needed. You may contact us at the Canadian Home Bible Leauge, Box 524, Station "A", Weston, Ontario M9N 3N3.

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Ministry to Navajo has warm start

by Paul Redhouse

Rev. Redhouse is home missionary in the Teec Nos Pos (Arizona) Christian Reformed Church.

A middle-aged Navajo couple in Farmington, New Mexico waved me over in the restaurant to join them at their table for lunch. They expressed a joyful appreciation for the radio broadcast of the Gospel which the Teec Nos Pos Christian Reformed Church is sponsoring each week.

This was just one of the many appreciative responses being made for the Gospel broadcast which our church started two months ago on a local radio station, a station which broadcasts primarily in the Navajo language nearly all day long. It covers about half of the Navajo reservation in the eastern region, so we are reaching literally thousands of our own people with the good news of the Lord Jesus. It is going to cost our little church more than $2,000 a year. We feel it is really worth it. On April 21, we had another special fund-raising event all day at the highway junction near us, just a few miles from the Four Corners landmark at the spot where Arizona, Utah, Colorado, and New Mexico meet.

On Good Friday evening, four adults and five children joined our church by Profession of Faith and Baptism, and immediately they participated in the Holy Communion. They are all young adults with children. Two of them are well educated, one a teacher in the local school and the other a nurse in a nearby clinic. They have already taken two weeks off from their work and taught the Vacation Bible School here.

The steering committee of our church is very busy this year as we continue church growth activities. In connection with the Christian Reformed Board of Home Missions and the Indian Church Growth Committee, the Teec Nos Pos Church steering committee is very busy studying intensively the "Christian Reformed Church Order." They have become deeply involved in seeing how the current Indian congregations can become self-sustaining.

I am becoming more convinced that some extraordinary adaptations are needed in the Church Order if the Indian churches are going to proceed with organization. The biggest problems seem to be in the manner of worshipping in official services. Another stumbling block, seemingly, is finance, in terms of the denominational quota expectation. However, all of the Indian churches have thus far expressed a willingness to proceed to take on greater responsibility on their level. The study committee, of which I am chairman, met again on May 14-15, 1979 in Albuquerque, New Mexico.

After seven years of strenuous preparation, the new Navajo hymn book has finally been completed and has been dedicated to the Navajo Nation capital in Window Rock, Arizona on June 16 with about 2,000 Christian people from all over the reservation attending. The dedication celebration included a feast at noon, which was provided by the many different Navajo Protestant churches.

Back in April, I attended a two-day meeting of the CHIEF organization (Christian Hope Indian-Eskimo Fellowship) in Phoenix, Arizona. Included on the agenda of that meeting was approval of plans to hold an international Indian Congress on Christian Leadership and Evangelism. The Christian world and the nations will take note not only of the existence, but also the vigor of the Indian Christian churches and leaders in North and South America.

The great task of evangelizing the world is not finished. All of us have a part in that. We are thankful for the love and continued support of many. Let us remember each other in our daily prayers.

CCEF personnel go on Western tour

The vice-president and executive director of the Canadian Christian Education Foundation (CCEF) will be on a fund-raising tour of Alberta and British Columbia from September 17 to October 3.

Mr. Peter Loerts, vice-president of the board, and Mr. Fred Vander Velde, executive director, will start their tour in Calgary, Alta. and wind up at Smithers and Houston, B.C. They will visit most of the Christian school communities in the two provinces.

Mr. Vander Velde says the purpose of this trip "is to promote the work and program of the CCEF and solicit monies wherever possible for the much needed work of CSI as being articulated by the hard work of the Canadian Curriculum Council and Christian Schools International."

The CCEF slide-sound program, "Growing in Christ", will be shown at several of the public meetings.

The Foundation is an accredited Christian educational cause by the Christian Reformed Church Synod and receives church offerings from many churches across Canada. This year, the Foundation is committed to underwrite $35,000 worth of new textbooks to be published by CSI.

The Foundation will commemorate its fifth year of existence in Canada in February, 1980 and by that date it will have funded more than $100,000 worth of curriculum projects.

Details of the tour are summarized in the Calender of Events on page 15.

by Harry Houtman

Funeral costs for memorial society members

An example showing November 1975 prices in Edmonton, Alberta.

Members of the Memorial Society of Edmonton may obtain the following basic services at a cost of $225 from Howard and McBride Ltd., with whom the Society has its present contract:

(a) Transportation from the place of death to the funeral home..... 20.00
(b) Transportation of the deceased to the cemetery or crematorium..... 20.00
(c) Provision of a simple minimum cost casket (no. 2, cloth covered) and use of Howard and McBride's facilities..... 160.00
(d) Obtaining the necessary legal documents..... 15.00
(e) Funeral director's arranging fee..... 10.00

Note: Howard and McBride charge an additional $10 levy (above the basic $225) if the completed Designation Form is not in their hands prior to death and a $10 Records Charge which will be remitted to the Memorial Society.

Any services above the minimum five items listed above must be discussed by individual families and the funeral director. These additional services (pick and choose) will be charged for as follows:

-Funeral coach (for service at specified time, in lieu of No. b above..... $25.00
-Family limousine (8 seats)..... 25.00
-Pallbearer's car..... 20.00
-Use of Howard and McBride's chapel for service..... 50.00
-Organist..... 15.00
-Funeral service at church of your choice..... 50.00
-Preparation (embalming and dressing)..... 55.00
-If an autopsy has been performed, there may be a charge of..... 20.00
-Outside receiving case (wood)..... 55.00

(Note: This outside case, or the concrete vault required by some cemeteries, is not required by Edmonton city-owned cemeteries).

Cemetery Costs: These vary enormously, and we urge members to make inquiries of various sources, both private and public. This also applies to grave markers, e.g. some cemeteries allow only certain types of markers and prices may be high. Considerable "shopping" may be done by phone. Some cemeteries allow double occupancy of one plot (the first interment is deeper). In case you move, some cemeteries will allow you to sell your plots privately and transfer title; some will buy back your plots; others refuse both. Grave opening and closing prices vary. Non-residents sometimes pay a surcharge. Yellow Pages - look under cemeteries, monuments. Present city price - plot and opening (including perpetual care) starts at $290 for a single grave.

Press Notices: The Edmonton Journal charges 14¢ per word, including initials.

Cremation Fee: $75.00 (or $80.00) if ashes are returned to family in a 6" cube cardboard container, suitable for mailing or interment).

Mileage: In case of death outside Edmonton, Howard and McBride charge 40¢ per mile (compute this as 80¢ per return mile, e.g. Edson, 100 miles, $80) to return the remains to the community for burial. A slightly lower rate is charged for the initial removal of remains.

For Memorial Society members in Toronto, 1978 prices range from $195 to $290 for a simple funeral. A second plan costs between $315 and $600, depending on what you wish and which of the six participating funeral homes you select. Prices do not include crematorium or cemetery charges. Neither plan includes embalming. Embalming serves no public health purpose and is not required by law unless a body is shipped across provincial lines.

Memorial Society addresses (continued from last week):
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Ontario:
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Next week: Giving Body Organs.

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"Mijn oog zal up u zijn"

De hemelse Vader geeft niet alleen raad aan degenen die in zijn verbond gemeenschap met hem zoeken, hij verzekert hen ook dat hij over hen waakt. Hij zegt: mijn oog zal op u zijn, of nog sterker in de nieuwe vertaling: Mijn oog is op u. Als een zorgzame Vader laat hij zijn oog over ons leven gaan.

Met deze uitdrukking — Mijn oog is op u — wordt niet bedoeld dat de Heer als een strenge meester toeziet of we ook fouten maken. Neen, de uitdrukking tekent ons de Heer als een vader die eerst allerlei raadgevingen heeft gegeven aan zijn kinderen en nu door zijn wakend oog de kinderen wil bewaren een weg te gaan die hij niet aangeraden heeft. Het is de zorgzame vader, die door zijn toezicht zijn raadgevingen kracht bij zet, niet omdat hij zijn kinderen niet vertrouwt, maar omdat hij enerzijds weet hoe zwak zijn kinderen zijn, en anderzijds omdat hij beter op de hoogte is van de gevaren dan zij.

"Mijn oog is op u" is een uitdrukking die ons doet denken aan een moeder, die haar kinderen waarschuwt voor gevaren rondom het huis en op de weg voor het huis, en toch, al heeft ze die raad gegeven, telkens even haar oog over de spelende kinderen laat gaan, opdat haar raad en haar oog de kinderen mogen bewaren voor onheil.

O, wij vergeten wel eens dat het oog des Heren op ons rust. En toch staat er zo duidelijk en positief: Mijn oog is op u! Wat een troost ligt daarin. Wat ons ook moge ontbreken. Hoe ons leven ook mag zijn, of het verdriet ons overstelpt dan wel de vreugde hoog oplaait, God is er en hij kijkt naar ons als een vader, als een moeder, want God is beide voor ons.

Laten we dan nooit leven alsof dat oog van de hemelse Vader niet op ons gericht is. Laten we nooit zeggen: mijn weg is voor de Heer verborgen en mijn recht gaat aan mijn God voorbij. Hij wordt immers "noch moe noch mat" om op ons te letten. Hij kijkt naar ons om te zien wat we nodig hebben. "Hij geeft de moede kracht en vermeerdert de machteloze sterkte. Zij lopen en worden niet moe, zij wandelen en worden niet mat!"

Hij ziet ons, hij let op ons. Hij slaat ons in liefde gade. Daar is de Bijbel vol van. U kunt zich er ook aan stoten natuurlijk, als u liever eigen baas wil zijn, en geen raad of toezicht meent nodig te hebben. We zijn soms zulke dwaze mensen. Het is beter om te luisteren naar de eerste regel van dat mooie gezang: Laat hem besturen, waken. Daar hebt u ze beide: raad geven en toezicht houden. Besturen door zijn raad, en waken over de zijnen.

Nu die beide gedachten vasthouden in het geloof. Dan kunnen we ons aan Gods raad blijmoedig overgeven, want zijn raad is altijd goed en effectief. Dat deden de discipelen ook. Zij kregen de raad van de Heiland om het net uit te zetten in diep water. Ze hadden de nacht al gevist, en nog niets gevangen. Toch zeggen ze: op uw woord, in overeenstemming met uw raadgeving, zetten wij het net uit. En toen vingen ze een grote menigte vissen, de netten scheurden bijna, en ze hadden aan één schip niet genoeg om de vissen te bergen. Beide schepen werden tot zinkens toe gevuld met vis.

Ze vingen, natuurlijk, want de raad des Heren, mits opgevolgd, brengt u nooit op het verkeerde pad. Die raad wijst u de weg die gij gaan moet! Jezus was aan boord. Zijn oog was op hen.

Zo ziet u dat Gods oog is op zijn kinderen niet alleen als ze bidden of bijbellezen, maar ook als ze vissen. U weet het wel Gods oog is op u, onder alle omstandigheden. Gods oog slaat u gade als u door moeite wordt terneer gedrukt, of door uw zonden terneergeslagen wordt. Het slaat u gade als u voor een moeilijke taak staat, en bijna niet weet welke weg u moet kiezen.

Het is een grote troost dat de Heer er altijd is om zijn raad en bijstand te bewijzen zelfs wanneer wij dit allerminst verwachten. Maar wij behoren ze te verwachten. Want we hebben raad, en bijstand en toezicht altijd zo hard nodig.

J. VanHarmelen

Shalom Manor
(Rusthuis van de Chr. Ref. Church)
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Om het kind

Door Ds. J.H. Velema, Redactie Secretaris van **De Wekker.** *Overgenomen uit* **De Wekker.**

Het jaar 1979 is door de Verenigde Naties uitgeroepen als jaar van het kind. De bedoeling is kennelijk om veel aandacht te geven aan het kind in onze wereld, zoals men enkele jaren geleden "een jaar van de vrouw" proclameerde waarin de schijnwerpers gericht moesten worden op de vrouw, haar plaats en haar mogelijkheden alsook haar discriminatie in de huidige samenlevingsstructuren.

Er zullen redenen genoeg zijn om speciale aandacht te vragen voor het kind in de wereld van nu. We behoeven alleen maar te denken aan het verschrikkelijke leed, dat kinderen in de Derde Wereld ondergaan: de ondervoeding, de erbarmelijke omstandigheden waaronder zij groot worden.

Nu hebben we er geen enkele behoefte aan een speciaal jaar uit te roepen als jaar van het kind. Daar zit iets willekeurigs in. Wie maakt dit uit en met welk recht en wie beoordeelt de argumenten? Als we eenmaal op deze lijn zitten kunnen er nog heel wat verschillende "jaren" worden uitgeroepen.

Bovendien — en dat is een zeer belangrijk argument contra — kan het kind, als het jaar van het kind is afgelopen dan met minder aandacht toe? Een kind is niet gebaat, waar ter wereld ook, met een jaar extra aandacht; het behoort tot het kind-zijn dat een kind gevoed, opgevoed, verzorgd en begeleid wordt. Wie dit tot een bepaalde periode zou willen beperken of wie die verzorging niet permanent geeft zal tot de ontdekking komen dat dit tot grote schade van het kind is.

Terecht is daarbij de opmerking gemaakt dat er iets onoprechts is in het extra aandacht geven aan het kind terwijl het ongeboren kind geen rechten meer lijkt te hebben. Deze volksgroep wordt heel duidelijk gediscrimineerd. Waar blijft het protest tegen deze discriminatie?

Er is reden om bij de geboorte van elk kind te danken omdat een kind betekent de voortzetting van het geslacht, het deel hebben aan de toekomst, middelijkerwijs de bouw van Christus' kerk onder Gods zegen.

Op allerlei manieren is geschreven over de menselijke drang om kinderen voort te brengen. Een van de faktoren is ongetwijfeld de behoefte om het menselijke leven voort te zetten, het niet af te breken, maar het te handhaven. Helemaal geen nageslacht hebben is een trieste zaak en werd bij Israel gezien als een straf Gods. Men was dan uitgesloten van de bouw aan de messiaanse toekomst. Het zal de vreugde zijn van elk christelijk ouderpaar kinderen uit Gods hand te mogen ontvangen voor de Here en Zijn dienst ten diepste. In de veelheid van de onderdanen ligt de heerlijkheid van de Koning. Daarom temeer zullen christenen zich gelovig willen laten inschakelen bij de — zeker verantwoorde! — gezinsvorming, wetend dat de grote Schepper in de door Hem gestelde kaders Zijn zegen wil geven in het gezin.

Een maatschappij, een samenleving waarin het kind geen plaats meer heeft, waar het kind tekort komt, weggedrukt wordt, zich niet kan ontplooien, geen eigen positie heeft is een harde, verbeten maatschappij. Er kan een variatie gemaakt worden op een bekend gezegde: zeg mij hoe u met kinderen omgaat en ik zal u zeggen wie u bent.

Als er geen kinderen meer zijn zou de lach veel minder opklinken dan nu het geval is. En de maatschappij zou snel verouderen: kinderen houden ons jong.

Het heeft een christen veel te zeggen dat de Heiland der wereld oog gehad heeft voor het kinderleven. Hij heeft hen tot Zich geroepen en hen gezegend de grote hooghartige

vervolg op pag. 10

PERSOVERZICHT

•John G. Diefenbaker, Canada's dertiende prime-minister, stierf op 83-jarige leeftijd in Ottawa. Staatslieden van over de hele wereld stuurden hun kondoleanties.

•Gaat de regering Petro-Can verkopen aan partikulieren of niet? "Nietes," zegt de Minister voor Energie Ray Hnatyshyn. "Welles," zegt Joe Clark. Voor ieder wat dus!

•De provinciale premiers vergaderden in Quebec. Ontario's Davis maakte zich schuldig aan overtreding van het tiende gebod. Met begeerte in zijn hart denkend aan Alberta's olie-inkomsten stelde hij voor: "eerlijk zullen we alles delen". Er was, zoals u wel kunt begrijpen, weinig enthousiasme voor dat plannetje in Alberta.

•Het blijkt dat Joe Clark een blauwtje in Japan heeft gelopen. Ze willen daar geen kern fabriek van ons kopen. "Geeft niks," zei de Atomiese Kommissie in Ottawa. "We kunnen die dingen wel aan andere landen kwijt".

•Ma Bell ligt met haar personeel overhoop in Ontario en in Quebec waar de employees in staking zijn gegaan.

•President Carter zit wel in het hoekje waar de slagen vallen. Hij kwam van de week in moeilijkheden doordat de ambassadeur bij de Verenigde Naties, Andrew Young, op eigen initiatief met de Palestijnse Bevrijdings Organizatie (PLO), was gaan praten. Young werd vriendelijk verzocht om zijn ontslag te vragen. Dat gaat Carter natuurlijk stemmen kosten van de zwarte bevolkingsgroep. 't Gaat die man ook niet voor de wind.

•In Oeganda heeft de nieuwe president 't makkelijker. Die heeft resoluut alle politieke oppositie tegen zijn bewind verboden. Dat is nog eens optreden! Het is helaas ook de dood voor demokratie.

•Storm teisterde de Zuid-kust van Engeland waar een zeilwedstrijd aan de gang was. Tenminste twintig jachten vergingen en veer tien zeilers verdronken. Het feit trok veel aandacht in de pers, terwijl een bericht over en ramp in India waar een gebarste dam verantwoordelijk was voor het verlies van duizenden en duizenden mensenlevens in een paar woorden vermeld werd.

•In Almelo maakte de politie heel trots bekend dat ze een bende zwarte jongens gearresteerd hadden. Hun buit die een waarde had van meer dan $300.000 werd in beslag genomen. Helaas moesten de heren van het gezag de volgende dag bekend maken dat de hele zaak voor de tweede keer gestolen was uit het politie bureau.

Carl D. Tuyl

Om het kind

discipelen ten spijt, die meenden dat Hij te hoog stond voor kinderen. Ze kregen een onvergetelijke les en hij heeft het duidelijk gezegd dat voor kinderen het Koninkrijk der hemelen is.

Een kind wordt door Hem als model gesteld. Worden als een kind lijkt de laagste, maar is de hoogste trap in het Koninkrijk der hemelen. Hoe heeft Hij het kinderleven gadegeslagen — als ze bruiloftje en begrafenisje speelden op het marktplein, dat voor hen speelplein was.

Zolang er kinderen onder ons zijn zo lang heeft God Zijn plan met deze wereld. Geen kinderen meer of het kinderleven schenden of het ongeboren leven aborteren betekent een streep halen door de toekomst door de toekomst in eigen hand te nemen en het leven onleefbaar te maken.

Wat geeft de Here ons in Zijn Woord een geweldige opdracht met betrekking tot onze kinderen.

Ouders zijn Gods vertegenwoordigers en ze hebben de taak om iets te weerkaatsen van Gods liefde en zorg in het leven van hun kinderen. Het blijkt telkens weer dat diverse geloofsmoeilijkheden terug te brengen zijn op verkeerde Godsvoorstellingen, die op hun beurt weer gevormd zijn door de wijze waarop ouders niet alleen hun kinderen opvoedden, maar ook door de wijze waarop zij zichzelf als vader of als moeder hebben opgesteld. Kinderen, die een harde vader hadden, krijgen gemakkelijk de voorstelling dat God een tyran is. Dan is er geen plaats meer voor de belijdenis: Gelijk zich een vader ontfermt over zijn kinderen ontfermt de Here Zich over wie Hem vrezen.

Een belangrijk facet van de opdracht ligt in het geven van geborgenheid aan de kinderen. Kinderen moeten weten dat het gezin een vluchtheuvel is en dat ze daar veilig zijn. Als ze thuis komen moeten ze een tehuis hebben.

Enkele weken geleden nam in Groningen prof. drs. Wilhelmina Bladergroen afscheid als hoogleraar in de opvoedkunde. Zij verdedigde onlangs tegenover een journaliste de stelling dat de kansen voor het kind steeds minder worden. De ontworteling van het gezin is funest voor de toekomst van het kind, zegt zij.

Ze maakt ook overigens rake opmerkingen, die niet vleiend zijn voor verschillende moeders. Wie kinderen heeft moet voor hen zorgen. "Een vrouw die kinderen heeft moet altijd voor het gezin inzetbaar zijn". Ze vindt het bedenkelijk dat jonge kinderen naar creches worden gestuurd of aan een vervangster worden overgelaten. "De combinatie van moederschap en een fulltime baan is hoogst riskant".

Het wonen in een flat heeft een negatieve invloed op het kind. "Een kind moet een goed zicht op de wereld hebben. Van een hoge flat uit is dat onmogelijk. Kinderen die hoog wonen lopen de kans een lege, niet-begrepen taal te ontwikkelen".

Harde woorden wijdt ze aan de invloed van de t.v. "De voorbeelden die het kind via de media gepresenteerd krijgt, zijn funest. Op de televisie ziet het ook niet anders dan moord en doodslag. Maar liefst 50% van de vrije tijd van de kinderen in Nederland van de derde tot de zesde klas wordt aan televisiekijken besteed".

Om maar niet te spreken van de invloed van het toenemend aantal echtscheidingen, tot in kerkelijke kringen toe. "Mijn ervaring is dat die kinderen van wie de ouders gaan scheiden, het nergens meer kunnen vinden. De ruzies verdragen ze niet, ze slapen er niet van of lopen ervoor weg. Het blijft een eeuwig niet weten waar je thuishoort. En dan zeg ik: waarom zoveel echtscheidingen? Dat komt omdat men veel te vroeg trouwt of moet trouwen om maar de deur uit te zijn. Zo vormen zich vicieuze cirkels". Dat zijn behartenswaardige woorden, die getuigen van een scherpe kijk op het menselijke leven.

Wat hebben juist christenen een zware verantwoordelijkheid tegenover hun kinderen. Wat kan en mag er een vormende kracht uitgaan van de opvoeding, de woorden, de daden, het leven en de levensinstelling van vader en moeder, hun geloof en geloofsbeleving. Het kan niet genoeg worden beklemtoond van hoe onschatbare waarde het is wanneer de kinderen in de vreze des Heren worden opgevoed. Er zijn vandaag ouders, die denken dat ze met hun kinderen niet mee kunnen komen omdat ze minder gestudeerd hebben dan de kinderen. Maar dat is niet het belangrijkste. Gaat er van vader en moeder wat uit? Weten de kinderen dat vader en moeder waar zijn in hun geloof en dat ze op hen aankunnen? Weten de kinderen dat ze biddende ouders hebben?

Wat is het belangrijk dat de kinderen beseffen: de kerk is er ook voor ons. De pastorale zorg strekt zich ook tot de kinderen uit. Ook in de kerk moeten onze kinderen zich geborgen weten. Er wordt grote schade aangericht wanneer die geborgenheid veel te wensen overlaat en de kinderen worden vergeten of genegeerd. Het zit niet in allerlei bijzondere dingen, wel in de instelling t.a.v. het kind, die uit allerlei kleine dingen kan blijken.

De abortus-zaak richt onze ogen op het kind, die rijke gave van God, dat wondere borduurwerk van de goddelijke Wever. Als ons dat ernst is dan zal dat blijken uit de plaats die wij aan onze kinderen, die geboren werden, geven en de biddende zorg die wij aan hen besteden.

Om nog een keer prof. Bladergroen te citeren: "De zwangerschap is hormonaal niet afgelopen met de geboorte van het kind. Daardoor is er een bepaalde bio-betrokkenheid op het kind, die zover kan gaan dat, waar anderen niet horen dat het kind huilt, de moeder ondanks het grootste lawaai wel hoort".

De Bijbel drukt dat in andere woorden uit: Kan ook een vrouw haar zuigeling vergeten dat zij zich niet zou ontfermen over het kind van haar schoot?

En als dat vandaag dan toch gebeurt en als de vrucht uit de schoot wordt weggehaald dan zegt de Here: al zouden die moeders de vrucht van hun schoot vergeten, toch vergeet ik u niet.

Meer dan een moeder is Hij. Uit liefde tot Hem zetten christenen zich in om het kind.

Belijdenis doen, ja graag

Belijdenis doen, ja graag.
Ds L. H. Kwast merkt in de *Friese Kerkbode* onder het opschrift "Belijdenis doen, ja graag" o.a. het volgende op:

'Op dat instituut dat *kerk* heet, valt heel wat aan te merken. Want ze beboort met haar hele hebben en houden tot de tijd. Ze valt van de ene verzoeking in de andere. Ze is vanaf haar geboorte door alle geestelijke en lijfelijke machten in deze wereld uitgenodigd om aan de zaak van die machten hand- en spandiensten te bewijzen.

Ik laat het bij een voorbeeld. Voor me ligt het boekje *Gesangbuch fur die Kriegsmarine* dat tussen 1939 en 1945 door vlootpredikanten aan de opvarenden van Hitlers oorlogsbodems werd uitgereikt.

Het begint met een 'Gebet fur Führer, Volk und Vaterland'. Daarin wordt van kerkelijke zijde onder andere gebeden:

'Bescherm vooral onze geliefde Führer die Gij geroepen hebt om ons volk uit nood en verscheurdheid weer tot macht te verenigen. Houdt uw bewarende hand boven zijn leven. Sta hem in deze oorlogstijd bij met uw Geest en uw kracht en geef hem naast het willen ook het volbrengen. Laat uw zegen Almachtige, op hem en op ons volk rusten'.

In de profetie van Hosea heet een kerk die de wereldmacht bijvalt, een hoer.

Telkens is de kerk tot schamens toe ontrouw geweest om gemeente van Jezus Christus te zijn. Daardoor heeft ze mensen van zich vervreemd en de zaak van haar Heer tegengestaan. Daardoor heeft ze vele kritische stemmen geprovoceerd.

Maar diezelfde kerk is ons aller moeder. Ze heeft met veel vallen en opstaan het Woord van God van generatie tot generatie de vroege Middeleeuwen het onderwijs bevorderd en oorden van barmhartigheid ingericht, toen koningen, graven en andere autoriteiten met man en paard buurlanden onveilig maakten.

Ze heeft mensen bijgestaan wanneer het zwaard, de honger en de pest woedden. Ze bekommerde zich om leprozen, onbehuisden en vluchtelingen. Ze heeft stervenden bijgestaan en jongeren de weg gewezen.

Het is niet moeilijk een zwartboek over de kerk aan te leggen. Maar dan mag ook wel een witboek worden geschreven waarin het positieve van de christelijke kerk wordt vermeld.

Die kerk heeft honderdmaal gedwaald, maar ze heeft even vaak — soms in het laatste uur — de rechte weg teruggevonden. Want ze bleef het Evangelie van Jezus Christus lezen en dat heeft telkens haar ogen geopend voor wat in eigen midden dwaling, leugen en onrecht was. Van die kerk zingen we in Gezang 300 van het Liedboek.

In het midden van die kerk ben je eens gedoopt. Je werd bij de christelijke gemeente ingelijfd, zoals dat in een oud doopsformulier heet. Je groeide in die gemeente op: de kindergebedjes die je van moeder leerde, de bijbelse verhalen op school, de psalmen en gezangversjes die je op maandagmorgen moest opzeggen, de zondagse kerkdienst waarvan je lang niet alles begreep en waarin je uit pure verveling de pijpen van het orgelfront zat te tellen, de catechisatie die de ene keer beter uitviel dan de andere. Die concrete kerk die op zondag naar pepermuntjes ruikt (in de buurt van de voorste banken), naar eau de cologne en die niet altijd even welluidend zingt. Die concrete kerk waarin mensen wel eens een beetje ruzie maken. Die concrete kerk waaraan je je wel eens ergert, omdat kerkmensen nogal eens lelijk tegenvallen, inclusief diakenen, inclusief ouderlingen, inclusief dominees.

Maar wil een kooltje blijven gloeien, dan moet het bij alle andere gloeiende kooltjes blijven liggen. Anders dooft het uit. Je kunt elkaar niet missen en samen kun je het Woord van de ene Heer niet missen.

Gaandeweg ging je ontdekken waar in die concrete kerk allemaal om gaat: om de Goede Herder en zijn schaapskooi! En daaraan heb je je gewonnen gegeven. Want in die concrete kerk mag Paulus niet zo goed kunnen preken en mogen de zusters Euodia en Syntyche met elkaar overhoop liggen en mag ouderling Archippus minder ijverig zijn en is het in Sardes een lauwe bedoening — ja, ja, die concrete gemeente vind je al in het Nieuwe Testament — maar Jezus Christus *doet* het mét en in die concrete gemeente. En dan doe je toch maar weer je bijbeltje open en ga je bidden. Want de Heer gaat immers mee!

Belijdenis doen? Ja, graag!'.

(Kerkinformatie)

CFMT-TV Toronto gaat de lucht in

Op 3 september a.s. begint een nieuw tijdperk in de televisie wereld. Het eerste veeltalige station, CFMT, begint uit de zenden op UHF channel 47, cable 4. Er is natuurlijk een Hollands programma bij en dit krijgt u te zien op maandagavond tussen 9:30 en 10:30 uur. Het wordt een gevarieerd programma, magazine-style, met onder andere "on the spot" interviews, documentaires, nieuws uit Nederland, muziek, hobbies. Ook zullen er interviews gehouden worden met oud-Nederlanders die jaren in Canada wonen. In 't kort, de bedoeling is om u op de hoogte te houden met gebeurtenissen in Toronto en omgeving en u het laatste nieuws uit Nederland te brengen. CFMT kan plaatsen zoals Chatham, St. Catharines, Barrie, Kitchener, Brantford en Port Hope bereiken.

In de komende weken zult u meer horen over de programmas in de toekomst.

Dus, draai op 3 september a.s. om 9:30 uur de t.v. knop naar channel 47, of cable 4, en kijk naar een gezellig programma in uw eigen taal.

Ada Wynston

de levensgeschiedenis van Pieter Vermeulen

door Gé Verhoog

Gemeente Velsen ©

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Marie de Koning, die elke week van de meester de opdracht ontvangt vijftig cent in een toegevouwen papieren zakje naar Naatje te brengen als haar weekloon, prijst de oranjegezindheid van Naatje: "Naatje, het is jammer, dat de koningin dat niet ziet!"

"Ach wat," komt Naatje los, nadat de centen nauwkeurig door haar zijn nageteld, "ach wat! Ik zeg altijd, wat hadde we as we oranje niet hadde? We hadde niks, hoor je: niks" Ze doet de centen terug in het zakje: "Ik heb me vaste loon en me huisie, wat wil ik nog meer? Ik vind dat ik 't bestig het onder de oranjes!"

Marie ziet de armoede van Naatje's huisje, in haar komt de gedachte op, hoe Naatje zo tevreden kan zijn, maar dan weet ze hoe gelukkig vrouwen als Naatje zich behoren te voelen als ze een dak boven het hoofd hebben; dat ze een paar centen hebben om niet van honger om te komen — ze heeft een ruim loon vergeleken bij anderen en voorts kan ze zich verder krom werken en in dank voortleven, dat ze gehandhaafd wordt. Ze weet dat een vrouw als Naatje niet veel heeft in te brengen, maar Naatje vindt het vanzelfsprekend en weet niets af van emancipatie en wat de vrouwen nog meer willen.

"Wat ben ik dan gelukkig," denkt Marie de Koning; ze heeft ter ere van het kroningsfeest op de Zondagsschool een prachtig schilderij gekregen met een vergulde lijst, omdat ze nooit verzuimd heeft. Kinderen, die met opzet drie keer verzuimden krijgen eenzelfde plaat, maar zonder lijst in verguldsel, hun lijst is gewoon.

"En toch," denkt Marie naar huis lopend, "toch heb ik het veel beter dan Naatje. Ik ben op alle mogelijke verenigingen en clubs, misschien kan ik er iets aan gaan doen, dat mensen zoals Naatje een beter leven krijgen, want het is erg als je zo moet leven."

Ze denkt aan de meester, hoe de meester ook van weinig geld moet leven en toch overal in is te vinden: leiding geven en organiseren. Hij werkt niet voor geld en Naatje ook niet, maar het is toch niet goed. Die nieuwe partij wil voor de lage salarissen gaan vechten heeft ze gehoord, maar ja, er wordt zoveel gepraat. Als die in de regering zitten, vergeten ze ook wat ze beloofd hebben.

Marie vindt het altijd moeilijk, die grote levensvragen en ze luistert graag naar de meester, die een woord van gezag heeft. De meeste mensen vragen zichzelf af: "Wat zal de meester hiervan zeggen?" als ze ergens mee zitten. Voor de meester is deze sfeer altijd weer aanleiding hen op God te wijzen. Vooral nu Den Haag meer en meer genoemd wordt in IJmuiden. Zelfs hier en daar op de Heide en Wijkeroog: Den Haag is de Regering en men is niet altijd tevreden met wat daar uitgebroed wordt. De meester houdt een rede in diverse zalen en kerkgebouwen en noemt dit: "Tegen de revolutie het evangelie."

Frits vergezelt zijn vader zo vaak het mogelijk is; de politiek heeft hem te pakken en de meester bespreekt veel met zijn zoon. Dan beseft hij, hoe kostelijk het is een zoon als Frits te bezitten; Frits is vurig en soms te hard van stapel lopend in zijn beschouwingen, maar de term van zichzelf "Het komt wel goed", past hij ook graag op zijn oudste zoon Frits toe. Het leven leert de mens immers en Frits is een gewillige leerling in dit opzicht.

Jelle Nauta is van dezelfde onverflauwde ijver, maar geheel anders; hij werkt lange dagen in zijn zaak van boeken en kantoorartikelen en richt zijn reclame op zijn dure klanten die de buitenplaatsen tot woning hebben. Op die manier blijft hij meteen in de gedachten als hij zijn collectereizen voor de school onderneemt. De school is altijd één der voornaamste doelen in zijn leven en de kerk niet minder; hij werkt hiervoor met inzet van al zijn mogelijkheden.

Heinemieke is zeer gelukkig, al moet ook zij haar man vaak afstaan aan zijn werk. Het is een bekende vraag geworden in hun huis, als Jelle tegen de avond na een reis thuiskomt en roept: "Heinemieke, kunnen we aan tafel?" Dit betekent dan gezellig tafelen in alle rust om daarna een prettige avond tegemoet te gaan in de sfeervolle hoge ruime kamer, waar de eeuwenoude bomen altijd ruisen; maar het betekent ook vaak een haastige maaltijd als Jelle Nauta na een dagreis in de avond nog een vergadering moet bijwonen.

Hun oudste zoon Pieter is als bijna vierjarige kleuter verrukt, als op zeven Mei weer een zusje wordt geboren: Thea Martha.

"Onze schaar van kleinkinderen groeit," lacht de meester tegen zijn vrouw, "ik kan mij jou nog steeds niet als grootmama voorstellen."

"Evenmin kan ik jou voor grootvader aanzien," geeft ze vrolijk terug; ze denkt aan de wonderlijke gang van zaken: als grootmoeder heeft ze meer tijd voor de kleinkinderen als eertijds, toen ze moeder was met haar kinderen.

"Ik hoop deze zomer weer met de kleintjes naar het strand te kunnen," zegt ze, "het bootje vinden ze zo prachtig."

"Ja," knikt de meester, "we wonen wel in een plaats, waar we vaak overgezet moeten: de nieuwe vissershaven heeft onze wandeling ook al onderbroken zoals het kanaal gedaan heeft."

"Zolang we niet afgezet worden, is het niet erg," ontdekt Gré spitsvondig. "Hoe is het met de plannen van het badpaviljoen?"

"Badpaviljoen?" vraagt de meester, "wordt IJmuiden een badplaats?"

Gre heeft het nieuws gehoord: de heer List bouwt een badpaviljoen boven op de duinen en pal voor het strand; wat willen de strandbezoekers nog meer? Koffie en koek en kogelfiesjes.

Ze babbelt opgetogen door over de mogelijkheid van strand en vermaak, hoewel men in IJmuiden de schouders in twijfel optrekt omtrent de vraag: wordt dit een badplaats. Men gelooft er nauwelijks in, een badgast houdt niet van de vislucht, van de geur van touw en teer en zilt water die om de visserij hangt; daar moet men IJmuidenaar voor zijn om die vol behagen op te snuiven en zich thuis te voelen.

De meester bergt een klein knipsel uit de krant in een lade van zijn bureau; een bericht dat Martin, zijn jongste zoon het diploma haalde na volbrachte studie, met lof, aan de Kunstnijverheidschool te Haarlem betreffende het vak kunstmetaalbewerking.

Een van de meisjes van school kwam opgetogen naar hem toe: "Meester, dit staat in de krant, voor u!"

Als was dit het eerste knipsel, zo aanvaardde de meester het. Indien mogelijk is hij nog meer dankbaar voor het medeleven van de bewoners van de Heide als voor het met lof behalen van het diploma van Martin. Men is blij als er vreugde heerst in het huis van de meester. Men is verslagen als het gezin een hevige slag treft.

Begin Juli is het tweejarig dochtertje van Jelle en Heinemieke ernstig ziek; het jonge leventje wordt door God afgesneden en tot Zich genomen. Er is grote verslagenheid en diepe rouw in het huis aan de dorpsstraat in Velsen; nauwelijks kan Heinemieke zich indenken, dat het heldere stemmetje van dit dartele kind nooit meer zal klinken.

"Onze kleine Mieke," stamelen ze verbijsterd, "hoe zullen wij dit kind missen, dit vrolijk meiske ..."

Ze staan bij het ledikantje, waar het roerloze lichaampje ligt; de blauwe oogjes voor altijd gesloten, het tere mondje voor altijd verstomd.

De grootmoeder ziet met diepe pijn in het hart dit grote leed van haar kinderen, wie kan hier troosten? Haar gedachten gaan naar vele jaren terug, toen zij de kleine Mathilde naar het graf moesten brengen. Die wegen vergeet men nooit.

"Mieke is ons voorgegaan," zegt ze als in verre gedachten. Heinemieke slaat de armen om haar moeders hals. Er zijn geen woorden.

De meester staart naar het verkilde kindergezichtje; zoals eens zijn eigen kind — zoals vele kinderen op deze Heide —

Het mysterie van de dood — dieper leed is niet op aarde te vinden. "God vraagt offers van ons," zegt hij langzaam met bewogen stem, "en God vraagt het uitnemendste offer van Zijn kinderen ..."

33 De twintigste eeuw is gekomen met een grote verandering op schoolgebied: één Januari negentien-honderd-een treedt de Leerplichtwet in werking. Natuurlijk is er geen eensgezindheid onder de Nederlandse gezinnen: zelfs Dr. Kuyper ziet zich teleurgesteld, omdat hij strijdt voor de vrijheid van het ouderlijk gezag, maar ook hij ziet in, dat de ouders niet altijd een goed gezag over hun kinderen uitoefenen en hen als vanzelf analfabeet laten.

Velen betuigen hun afkeer van de wet en omschrijven het als "Staatsdwang" maar de meester is de man van de praktijk en verheugt zich bijzonder in deze wet; de kinderen moeten nu zes jaar naar school en dit zal de Heide ten goede komen. Het is over met de wekenlange aardbeienpluk voor de kinderen of spitten en onkruid wieden; het is over met slenteren langs de haven als de boten uitvaren; het is over met meevaren en zien hoe in de vishal de vis afgeslagen wordt: de school wacht onverbiddelijk. Het lesgeven gaat gemakkelijker, het leren kent geen hiaten meer en de gevolgen zijn nu met succes tegemoet te zien.

Frits Vermeulen ziet zich in het nog steeds groeiende IJmuiden ingeschakeld, want hij zetelt een jaar in de Gemeenteraad, wat voor zijn vader een zekerheid inhoudt, dat het pionierswerk wordt bijgestaan en voortgezet; voor zijn moeder is het een verblijding, dat haar oudste zonder verdere schoolopleiding zichzelf zoveel heeft bijgewerkt, dat hij dit aankan. Een levensvulling, die hem voldoening zal schenken, dat weet ze. De niet alleen door de meester bevochten achteruitzetting van het christelijk onderwijs houdt de Regering aan de praat; men blijft in het gehele land vragen om volledige erkenning, die een ongelooflijke verlichting zal beteken voor de financiën, maar vooral een doen van recht aan hard werkende, eerlijke Nederlandse onderdanen, die hun kinderen willen opvoeden naar eigen inzicht en levensbeschouwing op de christelijke school en daar veel offers voor brengen, terwijl ze meteen gedwongen zijn, met hun belasting het openbare onderwijs te steunen, dat wel subsidie ontvangt. Het is iets, dat allen als onduldbaar gaan zien.

Het verschil: aristocraat-volk is echter nog teveel aan het woord. Het ministerie Kuyper slaat veel van de verouderde begrippen stuk en weet zelfs te bereiken, dat de subsidie voor de christelijke scholen met een weliswaar klein bedrag wordt verhoogd, maar tegelijk komt een regeling tot stand dat de onderwijzers een Rijkspensioenregeling schenkt. Dit is een ware uitkomst. Tot die dag beschouwt men als buitenstaander het als een grote daad, dat de onderwijzer vijftig, zestig dienstjaren heeft: op het graf van deze oververmoeiden spreekt men woorden van dank dat de man het tot zijn dood heeft volgehouden te zwoegen, maar men vergeet eraan toe te voegen dat de man droog brood at en met een kale jas en hoed de naam: "Kale schoolmeester" mocht verwerven. Men denkt er niet aan, dat ook onderwijzend personeel het plezierig vindt, pensioenjaren te kunnen genieten.

"Prachtig," zegt de juffrouw van de meester. "vijf-en-zestig jaar: pensioen! Dan begint eindelijk voor jou een rustig leven."

De meester lacht. "Rustig? Terwijl er op elk gebied zoveel te doen is?" Plots ernstiger voegt hij eraan toe: "Ondanks pensioen blijf ik strijden voor algehele erkenning van de Regering voor ons christelijk onderwijs."

Corrie, de vrouw van Frits meent wel eens dezelfde weg te moeten gaan als het schoolmeestersgezin: de vader zo goed als altijd van huis vanwege kerk en schoolwerk plus politiek; het is een dubbele taak ook voor de vrouw. Hun gezin breidt zich uit met de geboorte van een meisje: Elisabeth Albertine. Ze wordt al spoedig Betsie genoemd en behoort bij de kleinkinderen, die regelmatig bij de grootouders komen. Soms kan het druk zijn, want sinds kort is de oude vader van de meester voorgoed in 't meestershuis. Piet van Frits en Piet van Heinemieke kunnen het nooit laten weer te vragen naar verhalen, die de oude grootvader steeds weet te vertellen en die van de barre winter van negentig zijn niet zo sterk als die winter, waarin grootvader op het ijs zijn vak kuiper uitoefende. Dat waren tijden!

In IJmuiden laten vele ouders hun kinderen naar de daar gebouwde scholen gaan; maar het merendeel wil beslist de school van de meester voor hun kroost. Hierdoor behoudt de school de diepe betekenis van het Christelijk Nationaal vast.

De kinderen zijn het gewend: Aagje en Stien de Koning, Jo de Groot en vele anderen hebben vaders die op de baggermolens en sleepdienst werken; stoere kerels die elke dag met de zee te maken hebben en niet met slap gedoe in zee willen: "De kinders zijn gezond, hebben twee goeie benen, dus naar de school van de meester."

Er is een groepje, dat elke morgen bij elkaar komt aan het einde van de Kanaalstraat bij de sluis, daar begint de tocht 's morgens acht uur om 's avonds vijf uur weer terug te komen. Ze moeten het niet wagen te laat thuis te komen. Heeft het gesneeuwd en komen er dikke klonten onder hun klompen, dan houdt men er thuis rekening mee en ijzel geeft ook recht op overtreding. Meestal lopen de kinderen de IJmuiderstraatweg; daar staan lantaarnpalen en lopen ze van de ene naar de andere paal zo hard ze kunnen en van de tweede naar de volgende langzaam om de derde en volgende weer te rennen. Een opwindend spel, dat de weg kort.

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

NOTES OF THANKS

BUMA: We wish to express our sincere thanks to our children, grandchildren, relatives and friends, for making our 40th Wedding Anniversary a day we will always remember. Thank you for the gifts, flowers, and cards. Praise and thanks to God, from whom all blessings flow.
Mr. and Mrs. D. Buma, R.R. #4, Dunnville, Ont.

STARING: We want to thank our children for arranging a beautiful afternoon, our relatives and friends for cards and gifts, our grandchildren for singing and playing. It all made our 40th Wedding Anniversary a happy one. Above all, we thank the Lord for his goodness to us. Hymn 162-6.
Martin and Coby Staring

VERMEER: We wish to express our sincere thanks to our children, grandchildren, relatives and friends who helped make our 50th Wedding Anniversary such a wonderful one. Thank you for the many cards, gifts and best wishes. Above all we thank God for his protecting care and for giving us so many years together and we pray for his guidance in the years to come.
Mr. and Mrs. C. Vermeer, 85 Livingston Ave., Apt. 221, Grimsby, Ont.

BIRTHS

HOFSTRA: With thankfulness to God we announce the birth of our son, CARL DEREK, born July 23, 1979 at 11:03 p.m.
Henry and Dian Hofstra, Don Mills, Ont.

NORG: With grateful hearts we thank our covenant God for the birth of our new son, CARL VINCENT. Thankful parents are Ralph and Marg Norg. Brother for Anjo, Brian and Tanya.
R.r. 3, Chesterville, Ont. K0C 1H0.

SMITS: John and Clarina, were blesed by the Lord in the birth of a healthy baby boy, ANDREW JOHN born on July 26, 1979. First grandchild for Mr. and Mrs. J. Staring of Mississauga and eleventh grandchild for Mr. and Mrs. B. Smits of Trenton.
10 Kings Point Drive, Apt. #6, Toronto, Ont.

SPEELMAN: Pet and Carol thank the Lord for the safe arrival of their first child, ANDREA MICHELLE, born July 17, 1979. Third grandchild for Mr. and Mrs. H. Ryskamp of Wyoming, Ont., and first grandchild for Mr. and Mrs. M. Speelman of Strathroy.

STEENBERGEN: We praise and thank God for the birth of our second child, DAVID MARTIN. A brother for Kevin Paul. He was born on July 26. Grateful parents are Bert and Ann Steenbergen of 36 Treelawn ave., Aylmer, Ont. He is the 6th grandchild for Mr. and Mrs. Martin Steenbergen of Aylmer, Ont. and the 5th grandchild of Mr. and Mrs. Paul Roorda of Fenwick, Ont.

BIRTHS

VAN DER VINNE (nee Rumph): With joy and thankfulness to the Lord, we wish to announce the birth of our twins, DAVID NEAL and SANDRA ANN, born July 17, 1979. A brother and sister for Jeffrey.
Menno and Helen van der Vinne, 18 Mackenzie Dr., Georgetown, Ont. L7G 4B9.

VANDER WIER: We, Adrian and Jane Vander Wier, thank and praise God, our creator for entrusting to our care another child, a daughter whom we named, GAYLE JANE. She was born on July 25, 1979. Gayle is a little sister for Leona and Hugh. She is the fifth grandchild for Mr. and Mrs. G. Vos and the thirty-second for Mr. and Mrs. U. Vander Wier; all of Smithville. She is also the seventh great-grandchild for Mr. J. Zwaagstra and the twenty-second for Mrs. A. Vos of the Netherlands.
R.R. #2, Smithville, Ont. L0R 2A0.

BIRTHDAY

Op 28 augustus 1979, hoopt MRS. JENNEKE VANDERLOO-BOGERD haar 80ste verjaardage te vieren, in Shalom Manor, Grimsby, Ontario.
Hartelijk gefeliciteerd, oma van:
John, Jenny en Douglas Vander Heide — Kentville, N.S.

MARRIAGES

AITKEN-YTSMA: Mr. and Mrs. David Aitken Jr. of Chatham, are pleased to announce the forthcoming marriage of their daughter, MARYLYNN ELLA to RONALD JERRY YTSMA, son of Mr. and Mrs. Jerry Ytsma of Chatham. The wedding ceremony will take place, the Lord willing, on Saturday, September 8, 1979 at 3 p.m., in the First Chr. Ref. Church of Chatham, Ont. Rev. L. Slofstra officiating.

BYLSMA-TOONK: Mr. and Mrs. Wobbe Bylsma, R.R. 1, Blyth, are happy to announce the forthcoming marriage of their daughter, WIBBINA to GERALD son of Mrs. Anna Toonk and the late Mr. Derek Toonk, Exeter, Ont. The wedding ceremony will take place, the Lord willing, on Friday, September 7, 1979, at 7 o'clock p.m., in the Clinton Chr. Ref. Church. Rev. A. Vandenberg officiating.
Future address: R.R. #3, Exeter, Ont.

DE SCHIFFORT-DOORNENBAL: Mr. and Mrs. Jake de Schiffort and Mr. and Mrs. Gerry Doornenbal are pleased to announce the wedding of their children, KATHLEEN and BRIAN. This joyous occasion will be celebrated on Friday, August 24, 1979, at the Bethel CRC, Lacombe, Alberta.
Brian and Kath Doornenbal's future address will be: 525½ 4th St., S.W., Sioux Center, Iowa, U.S.A. 51250.

SCHOUTEN-RECKMAN: "Marriage is the golden ring in a chain whose beginning is a glance and whose ending is eternity."
MARGARET J. SCHOUTEN and WILLEM L. RECKMAN announce, with joy and gratitude to God, the beginning of their life together, when they exchange marriage vows. Saturday, the fifteenth of September, 1979, at three-thirty p.m. Second Chr. Ref. Church of Sarnia, Ont. Rev. Jerry J. Hoytema officiating. Margaret is the youngest daughter of Mrs. A. Schouten and the late Mr. C. Schouten; Willem is the youngest son of Mr. and Mrs. J.A. Reckman Sr., all of Sarnia.
Future address of the couple: 1144 Carr Street, Sarnia, Ont. N7S 2Z8.

MARRIAGES

RUMPH-EISING: Mr. and Mrs. Henry Rumph of Grimsby, and Mr. and Mrs. Jannes Eising of Jarvis, are pleased to announce the marriage uniting their children, LANETTA HELEN and ARNOLD JAMES on Saturday the eighth of September, 1979 at 4:00 p.m. in the Mountainview Chr. Ref. Church, Grimsby, Ont. Rev. J.W. Van-Weelden officiating.
Future address: R.R. #3, Jarvis, Ont. N0A 1J0.

ANNIVERSARIES

Brooks, Alta. 1954 — Goderich, Ont. 1979
Ps. 128:4
With joy and thanksgiving to God, we hope, D.V., to celebrate on August 28, 1979, the 25th Wedding Anniversary of our parents,

MARTIN and MARTHA KUIPERS
(nee Bosma)

To both of you, dear Mom and Dad
This brings a double measure
Of sincere wishes of a life that's filled
With all that gives you pleasure.
That the joys you've always given
Have made the world for those you love
A better place to live in.
John & Cory; Charleen
Corry
Jeannette
Jake
We pray that God will continue to bless them in the years ahead.
Home address: R.R. #5, Goderich, Ont.

1954 — September 4 — 1979
Trenton, Ontario
"But the path of the just is as the shining light, that shineth more and more unto the perfect day" Proverbs 4:18.
With joy in our hearts and thankfulness to the Lord we hope to celebrate, the Lord willing, the 25th Wedding Anniversary of our parents,

PETER and BETTY POSTMA
(nee Veenstra)

It is our prayer that the Lord will continue to bless and guide our Mom and Dad and keep them in his care for many years to come.
With love, their children:
Anna — Belleville, Ont.
Arthur
John
Greta
Linda
Vania
Home address: R.R. #3, Carrying Place, Ont. K0K 1L0.

1954 — 1979
Psalm 23
We give praise and thanksgiving to our heavenly Father for being able to have celebrated with our parents,

ABRAHAM and FRANCES
VANDER VEEN (nee Arends)

their 25th Wedding Anniversary on August 21, 1979. May you have many more happy and healthy years of sharing together.
Love from your children:
Jack & Sylvia Nonkes
Jeannette
Andrew
George
Frank
Robert
Home address: R.R. 2, Brussels, Ont. N0G 1H0.

Share your news with the C.C. family

ANNIVERSARIES

Marum — 1949 — Brampton — 1979
August 25
Wedding Text
"A new commandment I give unto you, that you love one another as I have loved you" John 15:12.
We are thankful to the Lord that we may celebrate with our parents,

HENDRIK and JOHANNA
HOLLANDER (nee Van Kammen)

their 30th Wedding Anniversary. We pray that the Lord will continue to guide and bless them in the years to come.
Their thankful children:
Grace
Marian & Rob
Wilma & Ed (engaged)
Ralph

OBITUARIES

On Tuesday, July 1979, the Lord very suddenly called home,

JACOB HOEKSTRA

of 1412 Carolyn Ave., Escalon, Calif., U.S.A.
Beloved husband of Belle Evink (Pre-deceased by Hilda Postma) in his 72nd year.
Dear father of
Georgina & John Huizinga — Bloomfield, Ont.
Gerben & Pat Hoekstra — Birmingham, Alabama, U.S.A.
Seppie & Lester Knot — Jenison, Mich., U.S.A.
Bill & Caroline Hoekstra — Oakdale, Calif., U.S.A.
Bob & Marilyn Hoekstra — Oak-Dale, Calif, U.S.A.
and thirteen grandchildren.
Dear step-father in law of:
Henrietta Vis — Escalon, Calif., U.S.A.
and five step-grandchildren.
The funeral service conducted by Rev. L. Voskuil took place on Friday, August 3, 1979, at 10 a.m. at the Escalon Chr. Ref. Church.

"Jesus U verzoenend sterven blijft het rustpunt van ons hart" Gez. 15.
Op zaterdag 11 augustus nam de Here tot zich, voor ons nog onverwachts, onze geliefde vrouw, moeder grootmoeder en overgrootmoeder

ZWAANTJE TER STEEGE
GEB. KOSTER

in de ouderdom van 78 jaar.
Overleden in Hamilton, Ont.
Innig geliefde vrouw van:
Wolter ter Steege — Jarvis
Geliefde Moeder van:
Ann & Martin Vanderheiden — Hamilton
Gerald & Martha Ter Steege — U.S.A.
John & Henny Ter Steege — Jarvis
Hilda Vis — Hamilton
Joyce & Cor Vandriel — Hamilton
George & Mary Ter Steege — Mississauga
Jane & John Wiersma — Hamilton
Lieve oma van 25 kleinkinderen en 1 achterkleinkind.
Begrafenis heeft plaats gehad op 14 augustus, 1979, vanuit de Ebenezer C.R. Church in Jarvis. Jarvis.
Begraafplaats: Knox Presbyterian Church cemetery, Jarvis.
R.R. 1, Jarvis, Ont. N0A 1J0.

Hierby betuigen we ons diep meegevoelen met ons lid, Walter Tersteege, daar de HEERE vry onverwachts zijn vrouw

ZWAANTJE TERSTEEGE

Moge de family troost vinden in de woorden van Rom. 8: Want ik ben verzekerd, dat noch dood noch leven, noch engelen noch machten, noch heden noch toekomst, noch krachten, noch hoogte noch diepte, noch enig ander schepsel ons zal kunnen scheiden van de liefde Gods, welle is in Christus Jezus, onze Heere.
Namens de seniors, the:
"Blessed Age Club" of Jarvis

OBITUARIES

Suddenly, our dearly beloved wife, mother and grandmother,

AKKE (ANITA) STRIKWERDA
(nee Feenstra)

was called home to be with the Lord in her 75th year.
Her favorite passage of Scripture was Psalm 42 and the words:
"My soul thirsts for God, for the living God. When shall I come and behold the face of God?"
While bereaving her departure, we are comforted with the fact she is presently at peace with the Lord.
Sadly missed by her husand:
Tjeerd (Charles) Strikwerda
children and grandchildren:
Andy & Henny Strikwerda; Ted, Cindy, Dory, Brenda, John — Oshawa, Ont.
Jean & Nick Vander Kwaak; Ted, Tim, Anita, Evelyn, Dorothy — Grand Rapids, Mich.
Evelyn & Sieds Vander Meer; Howard, Ted, Ada, Elsa, Julia — New Market, Ont.
Richard & Sandy Strikwerda; Tom, Dan, Ruth — Barrie, Ont.
Elizabeth & Tom Sikma; Ann, Irene, Joan, Glen, Mark — Norwich, Ont.
Hans & Ida Strikwerda; Winona, Annette, Rachel — Innerkip, Ont.
Philip & Bonnie Strikwerda; Cheryl, Jeffrey — Lethbridge, Alta.
Fred & Edel Strikwerda — Richmond, B.C.
12 Horsey St., Bowmanville, Ont. L1C 1X7, August 9, 1979.
The funeral ceremony was held August 11 at 2 p.m., Rev. A. De Jager officiaitng.

As council of the Rehoboth Chr. Ref. Church of Bowmanville, we wish to express our deepfelt Christian sympathy to our fellow-elder Tjeerd Strikwerda and his children in the sudden departure of their beloved wife and mother,

ANITA STRIKWERDA

May the Spirit of the living God surround them with his comfort.
On behalf of the Council,
Anthony De Jager
Albert Vander Gaast

Heden heeft de Heere plotseling uit dit leven opgenomen in heerlijkheid, ons aller medelid

MRS. ANITA STRIKWERDA
(nee Feenstra)

Wij betuigen hiermee onze innige deelneming aan Mr. Tj. Strikwerda en zijn familie door dit zo plotselinge overlijden van hun zo zeer geliefde vrouw, moeder en grootmoeder. Dat God hen mag troosten en sterken in deze zware weg. Zij is verlost, God heeft haar welgedaan.
Namens de Vrouwenvereniging "Rondom het Woord." van de Maranatha Chr. Ref. Church, Bowmanville, Ont.

Psalm 23, "The Lord is my Shepherd, I shall not want."
It pleased the Lord to take unto himself on Thursday, August 16, 1979, our dear mother and grandmother,

RENSKE VANDERMOLEN-KAMPEN

at the age of 67.
Since 1978 widow of Louis Vander-Molen
Dear mother of:
Tina & Arnold Termorshuizen
Dave & Janet VanderMolen
Bill & Frances VanderMolen
Jean & John Veerman
Ben & Nellie VanderMolen
Shirley & Eber Donia
and 24 grandchildren.

The funeral took place on Saturday, August 18, 1979, at 10:30 a.m. at the Trinity Chr. Ref. Church, St. Catharines, Ont.
R.R. #3, St. Catharines, Ont. L2R 6P9.

Classified Advertising

OBITUARIES

Op donderdag 9 augustus, 1979 nam de Heere tot Zich in Zijne heerlijkheid onze broeder

ARIE VANDERSLUIS

Geliefde echtgenoot van Wilma VanderSluis.
Sterke de Heere haar en de familie.
Arie, voor enige jaren onze secretaris, was een trouw en ijverig lid, gewaardeerd voor zijn rustige en klare getuigenis.
Romeinen 14:8.
Namens de "Hollandse Bijbel Studie Club," Niagara Falls, Ont.

ACCOMMODATION

Brock University female student seeking a place near university, to live in, alone or with other students. Contact Maria Dieleman, R.R. #4, Aylmer, Ont. N5H 2R3. Phone: (519) 866-5520.

Christian girl, urgently needed to share apartment with same. North West London, Ont. Please write, Box #4440, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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HELP WANTED

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Phone in confidence and ask for Mr. D. Mast or Mr. B. Verstraete. Call (416) 487-5431.

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Ben VanderZwaag Real Estate
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Phone: 416-387-9100

Responsible person wanted for Veal and Beef Farm. House supplied. Call: 519-638-2367.

MINISTERS NEEDED

Lethbridge: The Maranatha CRC of Lethbridge, Alta., is presently without a pastor. Ministers who are interested or who would like more information about our church, please write. No obligation or commitment to our church would be inclined by our response. Contact: Bill De Jager, clerk, 831 12th St. N., Lethbridge, Alta P1H 2H5 or phone: 403-327-3957.

Brighton: requests ministers to lead them in worship during the fall months. If available, please contact Mr. Henry Huizinga, R.R. #3, Colborne, Ont. K0K 1S0; (416-355-3124).

PERSONAL

Gevraagd een huishoudster om samen gezellig mee te wonen. Ik ben een pensioner met eigen huis. Schrijf a.u.b. naar Box #4436, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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For extra income? Then give us a call to view this 7,000 sq. ft. new greenhouses and 2 year old custom built ranch home. Attached double garage, great family business opportunity. Close to church and school. Priced to sell at $110,000.00. Call Jerry Hiemstra for details at 945-9208.

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PERSONAL

Een Christelijke weduwe, 52 jaar, zou graag in kennis komen met een persoon tussen 50 en 55 jaar. Ik ga naar de Chr. Ref. Church. De reden is om gezellig samen te wonen. Brieven worden met erewoord geheim gehouden. Liefst brieven met foto. Schrijf naar Box #4442, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman seeks to correspond with Dutch Christian woman, age 30-40. Must be interested in the farm. Please write to Box #4441, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Advertise in C.C. It brings results!

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PROPERTY FOR SALE

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URGENTLY NEEDED! anywhere in Ontario. I still have several clients for Broiler Poultry Farms. All replies strictly confidential. For Professional service, call collect (416) 383-2153 or residence (416) 659-7476.

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at
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REALTOR
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TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

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PROPERTY FOR SALE

Bowmanville home with country atmosphere, ideally situated between Chr. High School and Chr. Grade School. Your children walk to school. Chr. Ref. Church within 1 mile. Immaculate, 4 bedroom bungalow on ½ acre plus, fully landscaped lot, mature trees. Paved circular drive, att. garage. Many more extras. For further details, please call:

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Holland Shopping Centre Ltd.

Calvin's board conducts business quickly

by Frank Breisch

Rev. Breisch is minister at Calgary's First Christian Reformed Church and a member of Calvin College's board of trustees.

The board of trustees of Calvin College and Seminary convened a week later than usual, since Tulip Time in Holland had filled all the motels in Grand Rapids during the week of May 14. So the trustees met the week of May 21 and scheduled their meetings around college and seminary graduations and an Ascension Day service. Yet in spite (or because of?) these interruptions, the trustees worked so efficiently that they were able to finish their labours by Thursday.

And what did they do while gathered there on Calvin's Knollcrest campus? A major part of every May meeting of the board is the examination of candidates for the ministry and students seeking licensure to preach. Thirty-seven seminary graduates were examined and all were recommended to Synod for candidacy. Twenty-six who had finished their first year at Calvin Seminary received regular licensure; seven others were granted temporary licences, and two had their licences extended.

Several decisions regarding seminary policy occupied the board's attention. The board recommended that Synod recognize the urgent need for the presence of a member of a minority race on the faculty of Calvin Seminary to provide insight into minority needs and gifts and to provide encouragement for promising minority students for the ministry. Synod was asked to instruct the board to submit recommendations for filling this need as soon as possible.

The board struggled with an offer by the Committee for Women in the Christian Reformed Church to provide a "Women in Ministry Scholarship" for female students pursuing an M.Div. program. Some feared that acceptance of this scholarship would indicate acceptance of ordained women. The board finally decided to take note of the scholarship and to authorize the seminary to participate in its administration. Some of the trustees felt strongly enough against this proposal to record their negative votes — an unusual occurance at board meetings. President Krominga took note of the objections raised and indicated his intention to consult with the benefactors about changing the description of the scholarship so that it would be more satisfactory to all trustees.

The seminary's request for a change in the Master of Theology program was accepted. Previously it was possible to receive a Th.M. without writing a dissertation. Although several options in the Th.M. program remain open, all of them will now require a dissertation.

At the request of College President Diekema, the board appointed a presidential evaluation committee. That committee reported to this meeting of the board, having received evaluations from board members, faculty members, students and alumni. It was generally acknowledged that President Diekema is doing an excellent job and the committee's report reflected that concensus, while making some suggestions for improvements in the administration of the college.

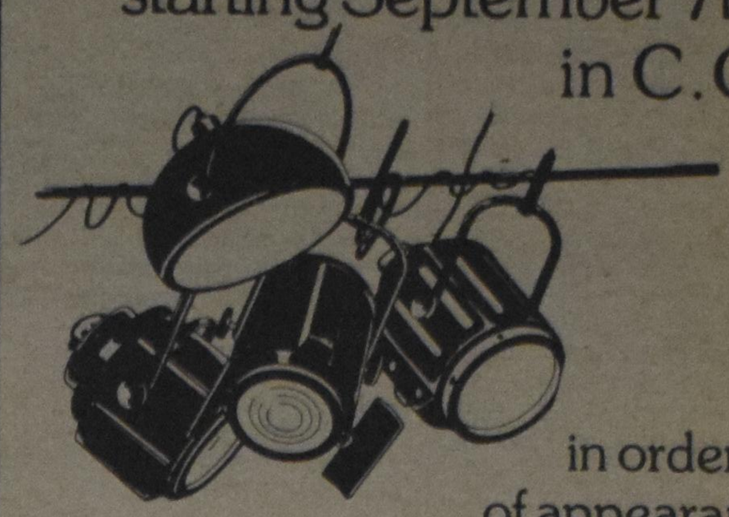
One of the most far-sighted proposals accepted by the board in recent years was the formation of the Calvin Center for Christian Scholarship. The Center has now completed its second year of operation, and the Fellows of the Center reported to the board on their activity during the year as they dealt with the topic, "Public Justice and Educational Equity." The Senior Fellows this year were Gordon Spykman, Donald Oppewal, Walfred Peterson and Rockne McCarthy. Junior Fellows (students) were Thomas Postma and Gary Knoppers. Chosen to consider next year's topic of, "Faith and Reason" were Calvin Fellows, David Holwerda, George Marsden, Alvin Plantinga, and Nicholas Woltersdorff and Visiting Calvin Fellows Robert Manweiler and George Mavrodes.

In light of the number of students in need of spiritual assistance and the administrative work which takes a great deal of Chaplain Pekelder's time, it was decided in February to appoint a second Chaplain whose work would be strictly pastoral. The college presented Rev. Dale Cooper as its choice, and he was approved.

Although most of the business matters are handled in the February meeting, several significant decisions were taken at this meeting. The Board approved construction of the addition to the Commons. This proposal had originally led to significant student protest, but changes in the plan seemed to remove most of the objections. Student representatives were present when the expansion program was discussed and approval granted, and they indicated their approval of the project. The Board also decided to increase the salary base for faculty members by $800 to compensate for inflation. The total college and seminary budget for the coming fiscal year is almost $12 million, which will require quotas of $27.50 per family from the churches in Canada. In your reporter's opinion, that might just be one of the best investments our churches make.

Announcing!

A children's cartoon starting September 7th in C.C.



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HALLO CANADESE KOLLUMER-POMPSTERS

Een reunie, samen met alle Pompsters en hun families wordt gehouden op 8 september in het Kinsman Park in Beamsville. U komt toch ook? Wij hopen op een hele mooie dag samen. Er is een mooie speelplaats voor de kinderen.
Meer inlichtingen willen onderstaanden u graag geven:
Stoney Creek: Tel. 662-6368
Hamilton 389-1847
St. Catharines 934-3104

Tornadoes, Floods and Hurricanes. It seems work in response to a disaster is barely underway when another catastrophe strikes. At present, CRWRC volunteers are busy constructing new homes and counselling victims in Wichita Falls, Texas; Lawton, Oklahoma; Jackson, Mississippi and Pike County, Kentucky. Jerry and Arlene Van Noord are organizing project Interfaith in the aftermath of a tornado in Cheyenne, Wyoming. Interfaith is the joint response of protestant churches in the area. Ade Schierbeek, just home from disaster work in Iowa, is assessing the flood damage in seven counties in the Houston area. So the work continues.

It may be TIME to review/update, or begin
— your will ☐
— life insurances ☐
— investments, including RRSP, RHOSP, DPSP ☐
— planned charitable gifts ☐

For a free, confidential visit, contact:

Christian Stewardship Services
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Mr. Houtman hopes to be in your Ontario area during the next 3 months, and in Alberta in November.

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Students with their parents and other relations
are invited
to begin this academic year by a
special worship service
to be held in the
First Hamilton Chr. Ref. Church
Sunday, September 9, 1979
at 7:00 p.m.

Fellowship and refreshments after the service

For further information contact:
Chaplain Evert Gritten
388-3287

LET'S PLAY CHESS

Editor: Pete Layer

THE JUNE LADDER

Contestants	Problems:	#789	#790	#791	#792	Sub-Total	Prev. Total	Total
	Points:	3	2	3	2	10		
R. Buist		3	2	3	2	10	81	91
H. Brouwer (I)		3	2	3	2	10	56	66
J. Wilms (III)		0	2	3	2	7	51	58
A.J. Klein (I)		3	2	3	2	10	32	42
F. Vander Woude (I)		3	2	2	2	9	31	40
K. Amsinga (IV)		3	2	3	2	10	17	27

WINNER

Comments

Our hearty congratulations go to Mr. Buist, who reached the top of the Ladder for the first time. The publisher will send you a prize soon. I hope you will climb the ladder many more times.

The June problems were solved very easily as you can see from the above results. This contest is open to any subscriber of *Calvinist Contact* and can be entered at any time.

June Solutions

#789 (Palatz): Solution: 1. B-R2, KxB; 2. P-N7, K-R8; 3. P-N8/R, K-R7; 4. R-QR8 mate. 2. –, K-R6; 3. P-N8/Q, K-R5; 4. Q-QN3 mate.

#790 (Michel) Key: 1. Q-R5 thr. 2. Q-N4 mate

#791 (Heilbut) Key: 1. B-R2 threat: 2. Q-KR1 and 3. P-N4 mate 2. –, PxKP; 3. Q-QN1 mate. Variations: 1. –, P-N4; 2. QxN threat 3. P-Q6 mate. 2. –, P-K3; 3. QxB mate. 2. –, PxKP; 3. Q-N1 mate. 2. –, PxQP; 3. QxP mate.

#792 (Leoni) Key: 1. Q-KN5 threats: 2. R-KR4 or 2. N-KN1 mate

Dutch Solutions

#789: 1. La2, Ka2: 2. g7, Kal/a3; 3. g8/T. D etc.
#790: 1. Da5 dr. 2. Db4 mat
#791: 1. Lh2 dr. 2. Dh1 en 3. g4 mat.
#792: 1. Dg5 dr. 2. Th4 of Pg1 mat.

CALENDAR OF EVENTS

Aug. 31 - Sept. 2	Group camp of university and college students at Lakewood Christian Conference Grounds, Forest, Ont. Special college sectional. Music and song by Ed Drake. Speaker: Dr. Remkes Kooistra. Camp fee is $1.50 per night per person.
Sept. 9	At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church welcomes all returning and new students in the worship service to be held in the auditorium of Conrad Grebel College, Westmount Rd., Waterloo. Parents are invited as well. After the service you are invited to stay for fellowship and become acquainted with the Ref. community at the Universities of Waterloo. At 5 p.m. the Guelph (Ont) Chr. Ref. Church invites all Guelph students with their parents to a special worship service in the Guelph Chr. Ref. Church, Water Street, Guelph. After the service supper will be served during a fellowship hour.
Aug. 31 - Sept. 3	Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.
Sept. 8	Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst St., Toronto, Ont. M5R 3G7.
Sept. 14	Dr. Nic Wolterstorff of Calvin College will speak on "The Eighties. Does Christian education have a future?" The meeting will be held in the gym of Toronto's Christian High School, Kipling Ave., Woodbridge, Ont. at 8 p.m. Sponsored by Curriculum Development Centre, 229 College St., Toronto.
Sept. 15	The Ontario Christian Reformed Sunday School Teachers' Association will hold its 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.
Sept. 29	Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.
Sept. 29	Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.
Oct. 12-13	Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.

Professor Beversluis to go on Christian education tours

Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy.
The following is his schedule for September and the first two weeks of October:
Sept. 6, Thursday, **Middletown, PA**; Sept. 10, Monday, **Annapolis, MD**; Sept. 11, Tuesday, **Silver Spring, MD**; Sept. 12, Wednesday, **Dresher, PA**; Sept. 14, Friday, **Sussex, NJ**; Sept. 15, Saturday, **North Haledon, NJ**; Sept. 17, Monday, **Fanwood, NJ**; Sept. 18, Tuesday, **Paterson, NJ**; Sept 18, Tuesday, **North Heledon, NJ**; Sept. 24, Monday, **Wellandport, Ont.**; Sept. 25, Tuesday, **Fruitland, Ont.**; Sept. 26, Wednesday, **Hamilton, Ont.**; Sept. 27, Thursday, **Toronto, Ont.**; Sept. 28, Friday, **Barrie, Ont.**; Oct. 1, Monday, **Bowmanville, Ont.**; Oct. 2, Tuesday, **Listowel, Ont.**; Oct. 3, Wednesday, **London, Ont.**; Oct. 4, Thursday, **London, Ont.**; Oct. 5, Friday, **McBain MI**; Oct. 8, Monday, **Muskegon, MI**; Oct. 9, Tuesday, **Holland, MI**.

Canadian Christian Education Foundation western tour

Peter Loerts, vice-president of the CCEF, and Fred Vander Velde, executive director, will be visiting the following Christian school communities during the next few weeks.
Sept. 17, **Calgary, Alta.**; Sept. 18, **Calgary, Alta.**; Sept. 19, **High River, Granum, Nobleford** and **Lethbridge, Alta.**; Sept. 20, **Lethbridge area**; Sept. 21, **Red Deer, Alta.**; Sept. 22, **Red Deer, Lacombe area**; Sept. 23, **Red Deer**; Sept. 24, **Lacombe** and **Rocky Mountain House**; Sept. 25, **Langley, B.C.**; Sept. 26, **Langley, B.C. area**; Sept. 27, **Abbotsford area**; Sept. 28, **Vancouver, Burnaby** and **Fraser Valley area**; Sept. 29, **Vancouver, B.C.**; Sept. 30, **Vancouver/Burnaby, B.C. area**; Oct. 1, **Smithers/Houston, B.C. area**; Oct. 2, **Smithers, B.C.**

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 31	Aug. 29	Aug. 27 noon	Aug. 24 noon
Sept. 7	Sept. 5	Aug. 31	Aug. 31
Sept. 14	Sept. 12	Sept. 10 noon	Sept. 7 noon

Books

Science

In defence of the nuclear reactor

Critical Choice: Nuclear Power in Canada by Charles Law and Ron Glen; published by Corpus Information Services Ltd., Toronto, 1978; hardbound. Reviewed by John Kolkman, Edmonton, Alberta.

Critical Choice offers both a technical and socio-political history of the nuclear power issue with the avowed intent of providing the reader with the facts and background information required for him or her to make an informed choice concerning nuclear energy. The major emphasis of the book is an examination of the origins and performance record of the Canadian designed CANDU nuclear reactor system.

The timing of the publication of this book is probably unfortunate. The recent nuclear accident at Three Mile Island has once again raised disturbing questions about the safety of all nuclear reactor types, including CANDU. Though purporting to present an "independent, impartial assessment" of the nuclear debate, this book is unquestionably pro-nuclear.

Both authors have had past involvement with the nuclear industry, Charles Law as a former editor of *Nuclear Canada*. While they admit that the nuclear record contains blemishes (e.g. the Port Hope radiation seepages and the Cape Breton heavy water plant fiascoes), the authors argue that most of these mistakes occurred in the earlier years of nuclear power

Law and Glen feel that most of the dangers envisaged were critics of nuclear power are exaggerated or unfounded. Though the authors devote considerable space to an examination of the arguments of nuclear critics such as Amory Lovins and Fred Knelman, they conclude that their criticisms are based more on a pre-determined value system than on hard scientific fact. To underline their disagreement with the nuclear critics, Law and Glen depict a chilling scenario of a future low energy society. This society is shown to be authoritarian and highly centralized, as the government through a wide array of bureaucratic devices attempts to allocate increasingly scarce energy supplies.

The authors' propensity to do battle with the critics tends to detract from the genuinely valuable information contained within the book's covers. This information includes: a comparative analysis of the various reactor types being constructed and proposed; an examination of the actual and potential reserves of uranium; and a discussion on the possibilities of nuclear waste disposal. Unfortunately these discussions are often clouded by an unnecessary need to vindicate or justify the nuclear technology

Finally, Law and Glen are not convincing that the choice for or against nuclear energy is nearly as critical as they would have us believe. Only in one province does nuclear power make a significant contribution to energy supply (in Ontario). In that province Ontario Hydro grossly overestimated the anticipated electrical demand several years ago, thereby resulting in a considerable overcapacity of electrical supply at the present time.

Sociology

Racism on home ground

Charcoal's World by Hugh Dempsey; published by Western Producer Prairie Books, Saskatoon, Saskatchewan, 1978; clothbound, 162 pages. Reviewed by Christina Pleizier, Navan, Ontario.

Charcoal's World is the story of an Indian named Charcoal, a fugitive from justice after the murder of his faithless wife's lover, as he tries to evade Northwest Mounted Police. But it is more than a simple telling of the hide-and-seek adventures of Charcoal and the police. It presents us with a poignant situation that existed in the late 1800's, and may still exist today: the Indian ways versus the white man's laws, the collision of two cultures.

Earlier this year I reviewed a book called *The Blood People* by Adolf Hungry Wolf, in which the author presented an inside view of the lifestyle, past and present, of this tribe of Indians. That book was a description of the native way in a non-judgmental way. Charcoal was one of the characters introduced, and his story was briefly told. *Charcoal's World*, on the other hand, makes that way of life come alive. Here we see real people with real human problems.

It is plain that the author is sympathetic to both sides of the story. He has done extensive research, and as curator of the Glenbow-Alberta Institute, is steeped in the history of the West. He is aware of the historical and religious backgrounds, personalities, and ambitions of the characters, both Indian and White. He explains to the reader the significance of these backgrounds and how they can't help but result in misunderstanding, conflict and tragedy.

The story is simply told, but contains a wealth of detail and a definite element of suspense. It makes for good informative reading for older children and adults. It will certainly serve to raise the reader's awareness of the existence of different sets of values. Hopefully, too, it will increase understanding and tolerance for other cultures.

History

An evangelism movement worthy of note

I Found It: The Story of Bill Bright and Campus Crusade by Richard Quebedeaux; published by Harper and Row, San Francisco, Cal., 1979; distributed in Canada by Fitzhenry & Whiteside, Don Mills, Ont.; hardbound, 202 pages. Reviewed by Rev. Jack Quartel, Ottawa, Ontario.

As the subtitle indicates, this book tells the story of Bill Bright and the Campus Crusade he founded in 1951.

Campus Crusade is a christian outreach to students all over the world. The scope has grown into something really impressive. In 1977, when the book was being written, there were 14 different ministries, all under the umbrella of Campus Crusade. At that time the budge was $14 million. At present Bright is busy raising a total of $1 billion by 1981. His staff numbers 6,500. They must raise their own salary. Bright's salary in 1977 was less than $14,000.

The book is mildly critical of Bright. It points, for instance, to the fact that his theology is rather shallow. It pictures him as a man who is devout, committed, conservative but also flexible.

While you read the book you will be impressed by the fact that the Lord uses all kinds of people, and some in a spectacular way. The number of these who have been exposed to the Word and those who have responded through this ministry must be truly impressive. For that we cannot but be grateful, even though we may differ in theology and method.

The book is not wildly exciting. But anyone who wishes to know what Campus Crusade is all about, will find most of the information he needs in this book.

Religions

Reflections of a one-time Moonie

Crazy for God by Christopher Edwards, published by Prentice-Hall Inc., Englewood Cliffs, New Jersey, U.S.A., distributed in Canada by Prentice-Hall of Canada Ltd., Scarborough, Ont., 1979; 233 pages, hard cover; price: $11.95. Reviewed by Remkes Kooistra, D.Th., Campus Chaplain, Waterloo, Ontario.

This book is the biography of an ex Moon disciple and it deals, as the subtitle suggests, with "The Nightmare of Cult Life." Indeed a nightmare it was for Christopher Edwards.

Son of a medical doctor, Chris became a student at Yale University in the fall of 1971. He was just seventeen at that time. It seemed to him that "secure in my love of learning ... I would emerge from college with the knowledge and commitment to do something worthwhile with my life." But this was not going to happen.

At the end of his senior year Chris was deeply and hopelessly frustrated. His intellectual life seemed to be a "grand illusion." All his "gods" had fallen and he felt himself "adrift in a world without love or direction." So he decided to seek for God. God would be his last chance. He prayed a desperate prayer: "O God, O God, if you are out there and if you care, touch me — touch me, please?" and suddenly he felt at peace. He left Yale and travelled till he visited Berkeley University in San Fransisco. There he was invited to a dinner by a member of "the family." Then the one step followed the other quickly. For a while Chris was instructed in the sacred and secret teachings of the Unification Church. He went along and became more and more involved in the doctrines of "the Heavenly Kingdom." He accepted the sufferings and sacrifices that the cult demanded. He went out on the streets to sell roses as a poor missionary and to win others for Rev. Moon's organization.

As with other sects, Chris was undernourished, overworked and in the end completely brainwashed. Having tremendous guilt feelings for things like looking at food during a three-day fast, he had fantasies about "fighting and dying for God, ... climbing into a cockpit, decked out in Unification Church army uniform."

Finally he was kidnapped by the controversial psychiatrist Ted Patric and his own father after which he went through the hellish experience of being de-programmed. He fought desperately to remain faithful to his illusionary religion.

Crazy for God is written with passion and compassion both. As John Clark, Professor of Psychiatry at Harvard Medical School, states correctly: "The real experts in the field (of the cults) are the victims themselves." Christopher Edwards must have heard several of the lectures of the movement many a time and must have saved some of his notes for he often gives very detailed summaries of these luring indoctrinations.

As with other cults, the leader is the hero and the infallible authority on all truth. The leader is "lord of lords." The system is totalitarian. The community is everything, the individual has no value whatsoever. The Unification Church like the World Wide Church of Herbert Armstrong and the International Church of Garner Ted Armstrong are just like the community around Jim Jones, suicidal in the core.

Crazy for God is written with clarity and honesty and deserves to be read by all who want or need to know how the Moon cult really works.

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